

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

#### **Second person personal pronoun:**

<b>You (σέ, se)</b>	<b>Singular</b>	<b>Plural</b>
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

#### **Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

### **PARTICIPLES**

<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>Means (Instrument)</b>	Indicates the means by which the action of the main verb is	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ'

	accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
<b>Manner</b>		<b>'by'</b>	
<b>Condition</b>	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	<b>'if'</b>	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
<b>Purpose (Telic)</b>	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	<b>'in order to'</b> or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
<b>Result</b>	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	<b>'with the result of'</b>	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real

<b>Cause</b>	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	<b>'because'</b>	John 4:6 'because Jesus was wearied ... was sitting'
<b>Concession</b>	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	<b>'although'</b>	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
<b>Attendant Circumstance</b> (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with <b>'and'</b> . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
<b>Periphrastic Participle</b>	An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

<b>Indirect Discourse</b>	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt' 2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'
<b>Adjectival Participle</b>	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' )	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
<b>Redundant (Appositional)</b>			
<b>Absolute Genitive Absolute / Nominative Absolute</b>	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'

	the finite verb). The participle is always adverbial and usually translated as a temporal participle.		
<b>Imperative</b>	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
<b>As Indicative</b>	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'

### INFINITIVES

<b>Complementary</b>	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one another'
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<b>Purpose</b>	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
<b>Result</b>	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
<b>Causal</b>	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
<b>Time</b>	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'

<b>Subject</b>	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
<b>Indirect Discourse</b>	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
<b>Appositional</b>	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
<b>Epexegetical</b>	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread on</u> serpents' Jam 1:19 'quick to hear, slow to speak'
<b>Direct Object</b>	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have life</u> in himself' Phil 2:13 'producing in you both the willing and the working
<b>Imperative</b>	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u> ....' Phil 3:16 'let us walk by the

			same standard'
<b>Absolute</b>	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

## 1 Peter 1:1

**Author:** Apostle Peter 1Pe 1:1

**Date:** A.D. 64 Must be before the outbreak of the Neronian persecutions, for this epistle contains no evidence of martyrdom; 1Pe 2:13-17

**Destination:** Sojourners of Asia Minor; scattered Jewish and Gentile believers; Gentiles Christians considered strangers in an alien environment; 1Pe 1:1 3:6

**Purpose:** to stimulate then in a joyful hope in the face of coming persecution.

**Theme:** Sufferings 1Pe 1:6

### Outline:

- I. Consolation in Suffering, 1Pe 1:1-2:10
  - A. Greetings 1Pe 1:1-2
  - B. Hope of future salvation 1Pe 1:3-12
    - 1. Reserved for Christians, 1Pe 1:3-9
    - 2. Revealed to prophets, 1Pe 1:10-12
  - C. Gratitude for past salvation 1Pe 1:13-25
    - 1. Redeemed, 1Pe 1:13-20
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      - a. By faith, 1Pe 1:21-22
      - b. by Word, 1Pe 1:23-25
  - D. Responsibilities of present salvation 1Pe 2:1-10
    - 1. Progress of grace, 1Pe 2:1-2
    - 2. Position in grace, 1Pe 2:3-10
- II. Conduct in Suffering, 1Pe 2:11-4:11
  - A. The principles 1Pe 2:11-17
    - 1. Strangers in the world, 1Pe 2:11-12
    - 2. Subject to governors, 1Pe 2:13-17
  - B. The particulars 1Pe 2:18-20; 3:1-17
    - 1. Servants, 1Pe 2:18-20
    - 2. Wives, 1Pe 3:1-6
    - 3. Husbands, 1Pe 3:7
    - 4. All, 1Pe 3:8-17
  - C. The Pattern 1Pe 2:21-25; 3:18-4:11
    - 1. Christ our example, 1Pe 2:21-23
    - 2. Christ our Redeemer, 1Pe 2:24-25 & 3:18-22
    - 3. Christ our Sanctifier, 1Pe 4:1-11
- III. Condition in suffering, 1Pe 4:12-19
  - A. Not amazed – rejoice 1Pe 4:12-13
  - B. Not ashamed – glorify 1Pe 4:14-16
  - C. Not afraid – trust 1Pe 4:17-19



#### IV. Conclusion 1Pe 5:1-14

- A. Elders watch over flock 1Pe 5:1-4
  - 1. Willingly, 1Pe 5:1-2
  - 2. In light of the Second Coming, 1Pe 5:3-4
- B. Young watch for the devil 1Pe 5:5-11
  - 1. Humbly, 1Pe 5:5-7
  - 2. Vigilantly, 1Pe 5:8-11
- C. Closing Remarks, 1Pe 5:12-14

#### Introduction:

The theme of this epistle is found in 1Pe 1:6 referring to various trials. This word is used again in 1Pe 4:12. The word suffer or suffering is used 15 times in this epistles, 1Pe 1:11 2:19,20,21,23 3:14,17,18 4:1,13,15,19 5:1,9,10. All this is done for the glory of God which is mentioned 12 times, 1Pe 1:7,11,21,24 2:20 4:11,13,14 5:1,4,10,12. God's grace is how we are able to withstand these trials which is mentioned 8 times, 1Pe 1:2,10,13 3:7 4:10 5:5,10,12. Even though we face these sufferings, Peter exhorts us to be in subjection which is mentioned 6 times, 1Pe 2:13,18 3:1,5,22 5:5. Other topics that Peter likes referring to is salvation, 6 times, 1Pe 1:5,9,10 1Pe 3:20,21 4:18, which brings us hope, 4 times, 1Pe 1:3,13,21 3:15, and this hope is the end, 3 times, 1Pe 1:9 4:7,17. This is announced by the Glad tidings, 3 times, 1Pe 1:12 4:6,17. For this is the will of God, 4 times, 1Pe 2:15 3:17 4:2,19. Finally other words that are special to Peter are precious, 3 times, 1Pe 1:7,19 2:4,6, and mind, 3 times, 1Pe 1:13 3:8 4:1.

#### I. Consolation in Suffering, 1Pe 1:1-2:10

##### A. Greetings 1Pe 1:1-2

1 **Peter**, a sent one of Jesus Christ *is writing to the* chosen sojourners of *the* dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia, 2 (according to) *the* foreknowledge of God *the* Father (by) *the* sanctification of *the* Spirit (unto) obedience and sprinkling of *the* blood of Jesus Christ, may grace and peace be strongly multiplied unto you.

**Peter** is a native of Bethsaida on the Sea of Galilee, son of Jonas or John. With his father and his brother Andrew, he carried on trade as a fisherman at Capernaum, and in partnership with the sons of Zebedee, James and John. {Lu 5:10} Married man, Mt 8:14, and maintained a residence in Capernaum {Mr 1:21,29} that tradition says his wife's name as Concordia or Perpetua. He was originally known by the common Jewish name "Simon" or "Symeon," Mt 4:18 Mr 3:16 Joh 1:41 Ac 15:14. Jesus changed this beloved name to Peter when he called him, Joh 1:42. He was one of the first ones called to follow Jesus. The Greek name means pebble or stone as in French it is Pierre. If Peter was written only to Christian Jews, then he would have used his Aramaic name Cephas. Cephas, most frequently used by Paul (1Co 1:12 3:22 9:5 15:5 Ga 1:18 2:9,11,14) and occurring only once outside his writings. {Joh 1:42} Paul did the same using the Greek name that Jesus gave him in writing his epistles. In fact, Peter was well learned in the writings of Paul that he found it difficult at times to understand but did rank them up with other inspired Writings, 2Pe 3:15,16. Peter did not borrow or copy Paul writings, but there are many passages that are parallel. We will look at those as we going through this epistle.

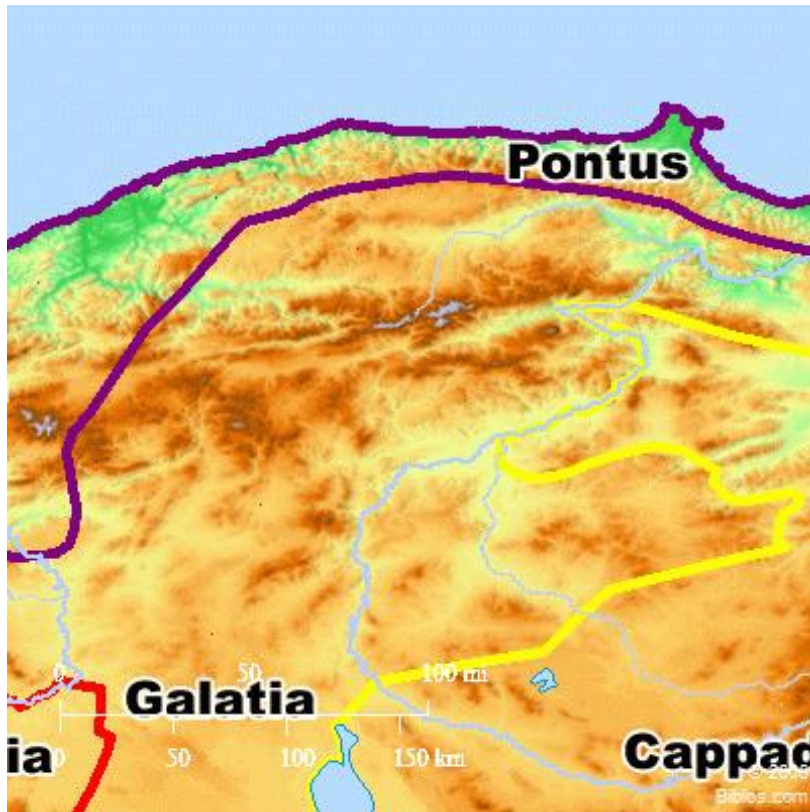
**A sent one**, (Apostle), in A.D. 27, Peter and Andrew immediately accepted the call and, leaving all, were soon after joined by James and John, who also received a call to follow the Master (Mt 4:18-22 Mr 1:16-20 Lu 5:8-11). Their designation of being called apostles came some time later as they were set apart by the Lord (Mt 10:2-4 Mr 3:13-19 Lu 6:13-16). After they were formally named as apostles, Peter used his ministerial name instead of his proper name Simon. As a called-out one, he witnessed many miracles such as walking on the Sea, Mt 14:25-33. Being near to our Lord Jesus, the Holy Spirit gave Peter an opportunity of the great Confession, Mt 16:13-19 Mr 8:27-29 Lu 9:18-20. But Peter did not fully understand that his Messiah, God in the flesh would ever die and leave him, so he rebukes Jesus, Mt 16:21-23 Mr 8:31-33. Peter being so close to Jesus, along with John and James, he witnessed the Mount of Transfiguration, Mt 17:1-4 Mr 9:2-5 Lu 9:28-33. He had the privilege with the other eleven apostles to be at the Last Supper, Lu 22:8. During at that time, Jesus taught servanthood with the washing of feet in

which Peter refused until he obeyed his Master, Joh 13:3-9. Again those closest to Jesus, the one who was close to Jesus' heart, John and also James and Peter were at Gethsemane where Peter tried to fight for this earthly Kingdom, Mt 26:51-52 Joh 18:10-11. Peter was not always that brave where he denied the Lord three times, Mt 26:73-75 Mr 14:70-72 Lu 22:59-62 Joh 18:26-27. All the apostles scattered and hid at the crucifixion except John, but at the Resurrection, John and Peter raced to the Sepulcher, Lu 24:10-12 Joh 20:1-8. Peter was mentioned at the Restoration, Lu 24:34. After the Ascension, Ac 1:15-22, and at Pentecost, Ac 2:14-41, Peter takes a predominate role, then about three years later, he meets Paul, Ac 9:26 and Ga 1:17-18. Then a few years later, A.D. 44, a Miraculous Deliverance from prison, Ac 12:2-17. Some years later (A.D. 51) we find him in Jerusalem at the convention of apostles and elders. McClintock and Strong, Cyclopaedia: "The early church regarded him as the representative of the apostolic body-a very distinct theory from that which makes him their head or governor in Christ's stead. Peter held no distinct office (Primus inter pares) and certainly never claimed any powers that did not belong equally to all of his fellow apostles." Peter died by martyrdom in about A.D. 66 at about the same time as Apostle Paul in Rome according 1Clem. 5:1-6:1. According to legend, Peter wished to be crucified upside down but we know for a fact that he was crucified, Joh 21:18-19. Now according to other legends that he was the first Pope of Rome. This heresy shows that Paul did not confer with Peter, Ga 1:17-18, and Peter only had a prominent role in the first 12 chapters of Acts. Even during the Council in Jerusalem (A.D. 50), it was James the half-brother of Jesus was now the voice of reason, Ac 15:11.

**Chosen sojourners** means picked out (elect) foreigners. In this first verse, the manner the Greek was written in that time, only the subject is displayed. The verb and direct object is understood, saying: Peter *is writing this letter to ...* The ones receiving this letter are Jewish and Gentile Christians who are like Abraham that are resident aliens in a land which is not their own. As these Christians are strangers and foreign travellers on the earth waiting for the promise of eternal kingdom, Heb 11:13: "All these ones died (in) faith, not having received the promises, but having seen them from afar, and having embraced *them*, and having confessed that they are strangers and sojourners (on) the earth." Our allegiance is to a better place as we are not permanent settlers. We are in this world, but not of this world, 1Jo 2:16: "because every thing which *is* (in) that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life, is not (out of) the Father, but is (out of) that world." Notice that there is no article with any the nouns in these first two verses, showing that for here Peter is not concerned with the identity but only their spiritual character.

**Dispersion** means the ones who are scattered. The Greek word is diaspora where we get the word dispersed. These are Christians scattered abroad among the Gentiles. It is like the Jewish dispersion of the ten tribes, but this is from the early Church persecution which drove Jew and Gentile Christians alike to travel to safety. But again lack of the definite article shows that they were not only referring to Christian Jews, but Christians in various areas as a minority group in a non-Christian world.

**Pontus** means the sea. This region of Asia Minor which borders south of the Black Sea.



The Greeks colonized there about 700 B.C. Mithradates founded the kingdom of Pontus in about 302 B.C. and it remained in his dynasty until 63 B.C. when Rome took over. Christianity spread to Pontus early. They became Christians at the day of Pentecost and brought back this new-found faith with them, Ac 2:9: “*these one were Parthians and Medes and Elamites, and the ones who are inhabiting Mesopotamia, and Judaea and Cappodocia, Pontus and Asia.*”

**Galatia** means Gaul as it was derived from the inhabitants of Celts who were Gauls. Holman Bible dictionary states: “King Nicomedes of Bithynia invited the Celtic warriors across the Bosphorus River to help him fight his brother in 278 B.C. The invaders fought on their own capturing cities until stopped by Antiochus I in 275 B.C. They then occupied the northern part of Asia Minor, bounded on the north by Pontus and Bithynia, on the east by Tavium and Pessinus in the west. For the most part, true Galatians lived in open areas, leaving city occupation to their predecessors, the Phrygians.” The epistle to the Galatians was written by Paul to those in that region.

**Cappadocia** is the mountainous inland of eastern Asia Minor.



These new-found Christians were also in Jerusalem for Pentecost, Ac 2:9. Cappadocia was about 300 miles south from Pontus. This rural settlement raised cattle, good crops and horses. The Church of Rome in the second century sent financial aid to the churches in this area according to historian Eusebius. Today this region is Turkey which 98% are Muslim.

**Asia** is the western province of Asia Minor, so it is west of Cappadocia where Lydia, Caria, Pisidia and Lycia were located, see above map of Cappadocia. These citizens from this region were also at Jerusalem for the Pentecost, Ac 2:9. Ephesus later became capital of this region where Apostle Paul wrote to these believers.

**Bithynia** is west of Pontus on the Black Sea. **See above map.** After the Council of Jerusalem, they passed through the cities delivering to them the decrees, Ac 16:4: “And as they were passing through the cities they were delivering to them to be keeping the decrees which have decided on (by) the sent ones and the elders (in) Jerusalem,” and Bithynia is mentioned, Ac 16:7: “came (down to) Mysia and they attempted (to) Bithynia to be going; and the Spirit suffered them not,” but they did not go there.

## 1 Peter 1:2

**Foreknowledge** (elect) **of God** means God pre-arranged in the beginning of time that he would choose us to salvation through sanctification of the Spirit, 2Th 2:13: “But **we ourselves are owing** to be giving thanks to God always (concerning) you, brethren beloved (by) *the* LORD, that God chose you (from) *the* beginning (to) salvation (in) sanctification of *the* Spirit and belief of *the* truth.” This Greek word is prognosis where we get this word for a forecast of likely outcome of a situation. We use it most in our medicine to diagnose a disease.

**Sanctification** means holiness. This word is used 10 times in the New Testament. Paul tells us that God called us in sanctification, 1Th 4:7: “For God called us **not** (to) uncleanness, but (in) sanctification.” As we are bondmen to God so we are having the fruit unto sanctification, Ro 6:22: “But **now** *because* ye were set free (from) that sin, and became bondmen to God, ye are having your fruit (unto) sanctification, and the end *is receiving* eternal life.”

**Spirit** is the Holy Spirit. Notice that Peter has given us the trinity in the first two verses, in verse 1, Jesus Christ, and verse 2, God Father and Spirit. It is the Spirit's work to set us apart from the world as God's chosen people by keeping us conscious of our distinctions to make us more holy.

**Obedience** means to listen and submit what we have heard. After repentance (change of mind of our state of sinfulness and the need of a Saviour), the first act is obedience unto the truth that Jesus is the Way, the Truth and the Life and no man is coming to the Father except through him, Joh 14:6: "Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me."

When a person does that he will call on the name of Jesus and will be saved, Ro 10:13: "For **everyone** whoever should call on the name of *the* LORD, will be saved." The name of Jesus is because this One who died on the cross for our sins, was buried and rose again. This person is Jesus Christ who we confessed with our mouth and believed in our hearts that God raised him from among the dead. This is our salvation, Ro 10:9: "that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved." We obeyed by putting our trust in this faith, Ro 1:5: "(by) Whom we received grace and being a sent one (unto) obedience of faith (among) all the nations, (in behalf of) His name." The Spirit purifies our souls in obeying the truth, 1Pe 1:22: "Since ye have purified your **souls** (by) the obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart."

**Sprinkling of blood** is necessary as without the shedding of blood, there is no remission of sin, Heb 9:22: "and almost all things are being purified (with) blood (according to) the law, and there is not becoming remission (apart from) bloodshedding." For by Jesus' own blood entered once for all and found eternal redemption, Heb 9:12: "nor (by) blood of goats and calves, but (by) His own blood entered once for all (into) the holies, *and* found eternal redemption." This sprinkling is speaking better things than Abel, Heb 12:24: "and Jesus Mediator of a fresh covenant, and *the* blood of sprinkling *which* was speaking better things (than) Abel."

**Grace and peace** are both used in addresses for the Gentiles and Jews alike. Peace is used for Jews as it was a greeting in Hebrew Shalom. Grace is the free and unmerited favour of God bestowed upon guilty man in and through Jesus Christ alone.

**Be strongly multiplied** is past tense in passive voice meaning these readers are wished that God's peace and grace be increased like the rise of Nile being overflowed its river banks. This salutation is given to the fullest to the point it is overflowing because of the gifts of salvation in their sanctification by the sprinkling of the blood of Jesus Christ.

## 1 Peter 1:3

I. Consolation in Suffering, 1Pe 1:1-2:10

B. Hope of future salvation 1Pe 1:3-12

1. Reserved for Christians, 1Pe 1:3-9

3 **Blessed** *be* the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead, 4 (to) an inheritance incorruptible and undefiled and unfading, *which* has been reserved (in) *the* heavens (for) us, 5 who are being guarded (by) *the* power of God (through) faith, (unto) salvation ready to be revealed (in) *the* last time; 6 **(In) which** ye are exulting, for a little while now, if it is necessary, *although* ye were put to grief (in) various trials, 7 in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) the revelation of Jesus Christ, 8 Whom *although* ye have not seen, ye are loving, (on) Whom now *although* ye are not seeing, but are believing, ye are being exulted with joy unspeakable and have been glorified, 9 receiving for yourselves the end of your faith, *the* salvation of *your* souls;

**Blessed** means praising, well spoken of. This is the word of emphasis in this sentence which goes on until verse 5. Only God is the blessed one in the NT in such doxological formulas as occur in Lu 1:68 Ro 1:25 2Co 1:3 11:31 Eph 1:3 1Pe 1:3. Christ is the Son of the Blessed in Mr 14:61; this may echo Jewish concern to paraphrase God's name. Notice that Paul used the exact same wording as Peter, for this echoed among Christian in the first century: Blessed is the God and Father of our LORD Jesus Christ, 1Co 1:3 Eph 1:3. This giving of praise is like our hymns of doxology.

**Begot again** is past tense meaning this action was done once for all, Ro 6:10: "For **in that** He died, He died once for all to sin. But **in that** He is living, He is living to God." Heb 7:27: "Who is having not (day by) day necessity, as the high priests *were having*, to be offering up sacrifices first (for) His own sins, then for the ones of the people, for He did this once for all, *after* He offered up Himself." 9:12: "nor (by) blood of goats and calves, but (by) His own blood entered once for all (into) the holies, *and* found eternal redemption." 10:10: "(by) which will we are sanctified (through) the offering of the body of Jesus Christ once for all." This born anew as Christ sacrifice once for all is our regeneration which is a onetime event. We came into the world once, and our new birth is the same. This word has an image to have one's mind changed so that he lives a new life and one conformed to the will of God. And how do we know about this good news, the Gospel, of the resurrection, it is the Word of God, 1Pe 1:23: "*because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God." Jas 1:18: "*Because* **He has willed it**, He brought forth us by *the* word of truth, (for) *that* we should be sort of *the* first-fruits of His creatures."

**According to his great mercy**, the second birth is according his great mercy as we deserve the second death, Re 20:14: "and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire." His mercy is abundant, and great in magnitude. God has pity and compassion towards the miserable, Ps 86:5: "For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Eph 2:4: "but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us."

**Who is God who regenerates us.** This new birth is affected by the resurrection of Jesus Christ. So without the resurrection there is no hope, 1Co 15:12-20. As the resurrection is the foundation for our hope, 1Th 4:14: "For **if** we are believing that Jesus died and rose again, so also God will bring (with) Him the ones who fell asleep (through) Jesus."

**Unto a living hope**, the subject is God, the source is the resurrection, and the result of the regeneration is a living hope. Our expectation is a living organism of joyful and confident faith of eternal salvation, Ro 8:24: "For we were saved **in hope**; but hope *which* is being seen is not hope; for what anyone is seeing why also is he hoping for?" Col 1:23: "if indeed ye are continuing in the faith *because* ye are founded and *because* ye are firm, and *because* ye are not moving away (from) the hope of the glad tidings, which ye heard, which was proclaimed (in) all the creation which *is* (under) the heaven, of which I myself Paul became a servant."

## 1 Peter 1:4

**To an inheritance incorruptible and undefiled and unfading**, as recipients of a divine promise as we receive this kingdom which is given to us as a possession. This possession is defined with three attributes: (1) incorruptible; (2) undefiled; (3) unfading. Incorruptible means not liable to decay. Our resurrected body will be incorruptible, 1Co 15:52: "(in) an instant, (in) *the* twinkling of an eye, (in) the last trumpet; for it will sound a trumpet, and the dead will be raised incorruptible, and we ourselves will be changed" as God is immortal, 1Ti 1:17: "Now *may* honor and glory *be given* **to the King** of the ages, incorruptible, invisible, only wise God, (to) the ages of the ages. Amen," so will our eternal Kingdom. Undefiled means free from stain and the pureness makes it unsusceptible of any stain. So our heavenly Kingdom must be free from sin, as God is holy, his dwelling place must be pure. Finally, unfading, which means it will not extinguish like a flame, and like a blossom that will always remain. So our heavenly Kingdom has the attributes of God, as God is immortal, holy and immutable.

**Reserved in the heavens for us**, the verb is perfect tense with passive voice which means that God kept in the past with abiding results. Our inheritance was placed under safeguard and preserved until that day. The same verb is used in Joh 2:20: “Therefore the Jews **said**, this temple was built forty and six years, and will Thou Thyself raise it up (in) three days?” to show how the wine was kept for the wedding. This watchful care of our heavenly Kingdom is laid up for us, Col 1:5: “(on account of) the hope which was being laid up for you (in) the heavens, which ye heard of before (in) the word of the truth of the glad tidings.”

### 1 Peter 1:5

**Who are being guarded** is adjectival to us in verse 4. So Christians are continuously (present tense) protected by the power of God. The peace of God guards our hearts, so here it by the dynamite power of God. The gospel is the power of God, Ro 1:16: “For I am **not** being ashamed of the glad tidings of the Christ: for it is *the* power of God (unto) salvation to everyone who is believing, both to Jew first and to Greek.” So is the preaching of the cross, 1Co 1:18: “For **the word** of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us *the* power of God.” Christ is also the power of God, 1Co 1:24: “but to them the called ones, both Jews and Greeks, *we are proclaiming* Christ power of God and wisdom of God.” Our faith is strengthened by the power of God and so we are preserved. So the power of God is the source and faith is the means. It is like we are the light and God provides the electricity. We cannot shine unless we plug in and the light will not turn on until we turn the switch. So faith is dependent upon the power of God, but we must believe which will lead us to act, Eph 2:8: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God.” God gives but we must accept this precious gift.

**Unto salvation** indicates deliverance or preservation bestowed by God, more specifically deliverance from his wrath at the final judgment. It is the gift of eternal glory. When we think of sin, it is our daily wrong doing, sins against God. This is not what God looks at. Paul asked this question as our salvation is by grace, should we continue in daily sinning so grace may abound, Ro 6:1. Salvation is from the penalty of the original sin which is passed down from Adam to all his seed. So we all have sinned and come short of the glory of God. This condemnation is upon all sinners and salvation is deliverance from this judgment. It is not what we do, but who we are. We are all under condemnation as descendants of Adam. Therefore when Christ took care of sin, it was this guilty verdict we all have in front of a just God. Because Jesus covered our sins in his blood, it is as if this guilty sinner is righteous before God. If God took care of our daily sins, we would not be sinning anymore. The present sin is our state before God and our state now without condemnation. Therefore salvation delivers us from our present sin and future destruction, and includes entry into the fullness of the blessings. This deliverance is preserved since we believed in the Gospel by the power of God.

**To be revealed in the last time** is past tense infinitive. The purpose of guarding us by the power of God is that our salvation from the coming wrath will be manifested at the Coming of our Lord, 1Th 4:15: “For **this** we are saying to you (in) *the* word of *the* LORD, that we ourselves the living ones who are remaining (to) the coming of the LORD, shall in no wise anticipate the ones who fell asleep.”

### 1 Peter 1:6

**In which** refers to the last time from verse 5. This is the word of emphasis in the sentence.

**Ye are exulting** is present tense. This continuous rejoicing exceedingly for the time being now is because of the wonderful thought of eternal redemption in the end times. We will be forever being with our Lord!

**Were put to grief** is past tense participle in passive voice translated with the use of concession. Garnier translated as condition “if,” all other translations have the same use of mine “although.” We need to concede that pain, suffering, and grief is part our life as our inheritance has not arrived.

**In various trials**, this is theme subject of this epistle. We will need to endure many tests of our faith as James wrote in his epistle. These temptations could be our own doing by not walking in the Lord, 1Pe 3:17: “For *it is better*, if the will of God should be willing, *that ye who* are doing good, than doing evil are suffering.” 4:15: “For let **none** of you keep suffering as a murderer, or a thief, or an evil doer, or as an overlooker in matters of other people *are*.” but it is better to be doing good, 1Pe 2:20: “For **what** glory *is it* if *while* ye are sinning and are being buffeted, will ye endure *it*? But **if** *while* ye are doing good and are suffering, ye will endure, this *is* acceptable (with) God.” 4:16,19: “But **if** *any is suffering* as a Christian *will*, let him stop being ashamed, but let him keep glorifying God (in) this respect. Wherefore also let the ones who are suffering (according to) the will of God, keep committing their souls (in) well doing.” But unjust suffering will occur, 1Pe 2:19: “For **this** *is* acceptable, if anyone is enduring griefs *while* anyone is suffering unjustly (for sake of) conscience towards God.”

### 1 Peter 1:7

**The proving of your faith much more precious than gold**, this test is more precious than gold, not our faith. Jas 1:3: “*because* ye are knowing that the proving of your faith is working out endurance.” So when Peter was denying our Lord, at that time, he did not think that this moment was precious, but this proving made him a better man. The testing gives us endurance, Ro 5:3: “And **not** only so, but also we are boasting (in) tribulations, *because* we know that this tribulation is working out endurance,” 2Th 1:4: “so that we are boasting (in) you (in) the assemblies of God (for) your endurance and faith (in) all your persecutions and tribulations which ye are bearing;” and hope, Ro 5:4: “and that endurance proof, and that proof hope,” 2Co 1:6: “But whether **we are being troubled**, *it is* (for) your encouragement and salvation, which is working for itself (in) endurance of the same sufferings which also we ourselves are suffering; and our hope *is* sure (for) you; whether we are being encouraged, *it is* (for) your encouragement and salvation.”

**Is perishing** complements gold. This is present tense meaning that this is continuously rendering it useless. We take earthly possessions as everlasting but only our souls are eternal.

**Is being proved** complements gold. This is present tense meaning that this is continuously testing by fire to prove whether the metal is genuine or not, Jas 5:3: “your gold and silver has been eaten away, and their canker will be (for) a testimony against you, and will eat your flesh as fire *is eating*; ye treasured up (in) *the* last days.” Our work will be proved by fire to see the genuine motive of such work, 1Co 3:13: “each’s work will become manifest; for the day will declare *it*; because it is being revealed (by) fire and each work is what sort, the fire will prove.”

**May be found** is past tense subjunctive meaning that the purpose of the test may be discovered unto praise and honor and unto glory. There are crowns for those who overcome these tests. The crown of righteousness if we keep our eyes on our Lord’s Coming, 2Ti 4:8: “henceforth the crown of righteousness is being laid up for me, which the LORD, the righteous Judge, will render to me (in) that day; and not only to me, but also to all who have loved His appearing.” Our crown will be with glory and honour, Heb 2:9: “but we are seeing Jesus Who has been made lower little some (than) *the* messengers (account of) the suffering of death *Who* has been crowned with glory and with honor, so that He may taste death by *the* grace of God (for) everyone.” By enduring these temptations, we will receive a crown of life, Jas 1:12: “**Blessed** *is* the man who is enduring temptation; because *after* he became approved, he will receive a crown of life, which the LORD promised to the ones who were loving Him.” And this crown is unfading, 1Pe 5:4: “And *after* the Chief Shepherd **has been manifested**, ye will receive the unfading crown of glory.”



In the revelation of Jesus Christ is mentioned three times in this epistle, 1Pe 1:13: "Wherefore *after ye have girded up for yourselves* the loins of your mind, hope perfectly, being sober, (in) the grace *which* was being brought to you (at) *the* revelation of Jesus Christ." 4:13: "but (according as) ye are sharing in the sufferings of Christ, keep rejoicing, in order that also ye may rejoice *by* exulting (in) the revelation of His glory." The appearing of our Lord is referred to the Coming of our Lord, 1Co 1:7: "so that **ye** were not lacking for (in) not one gift, *while* ye are awaiting the revelation of our LORD Jesus Christ;" 1Th 3:13: "(for) to establish your hearts blameless (in) holiness (before) God and our Father, (at) the coming of our LORD Jesus Christ (with) all His saints." 5:23: "Now may God of peace **Himself** sanctify you wholly; and may your entire spirit and soul and body be preserved blameless (at) the coming of our LORD Jesus Christ." 2Pe 1:16: "For *after* we have **not** followed out cleverly-imagined fables, we made known to you *the* power and coming of our LORD Jesus Christ, but we have been eye-witnesses of His majesty."

### 1 Peter 1:8

**Whom** refers to Jesus Christ from the previous verse.

**Ye have not seen** is perfect tense meaning that these sojourners did not in the past visibly see Jesus but the earthly ministry of our Lord has abiding results to these readers, as ourselves. The main kernel is from verse 6, ye are exulting although ye have not seen him, although ye are continually loving him. Notice the translation of these participles of the use of concession. AMP, AV do not translate the first two participles, but use concession for the following two. Phillips and GUV translates all four participles in this verse as concession.

**Ye are not seeing, but are believing** are both present tense participles translated with the use of concession. The difference now they are not presently seeing Jesus, they are believing continually. This belief is bringing exceeding gladness just like in verse 6 which was for a short time. Here it produced unspeakable joy which has been magnified.

### 1 Peter 1:9

**Receiving for yourselves the end of your faith**, the verb is present tense participle which is translated with the use of result. The kernel is ye are being exulted (verse 8) obtaining for yourselves **the end**. The result of such praise is obtaining the promise blessing which is the end. This word "**the end**" is a word used here and in 1Pe 4:7: "But the end **of all things** has drawn near: therefore be sober-minded and be watchful (unto) prayers;" and 1Pe 4:17: "Because **the time** *is coming that* the judgment has begun (from) the house of God; but if *it will be* first (from) us, what *will be* the end of the ones who are disobeying the glad tidings of God?" It is referring the completion of the moment where our faith transpired unto the eternal promise which is our salvation of our souls. Notice something in the last verses, the only two times that there are articles "**the**," the first place is with God and Father, the first with God and not with Father showing that God and Father are the same. The other place is with "**the end**." The article shows that the noun is definite or referencing back to the same noun previously.

### 1 Peter 1:10

I. Consolation in Suffering, 1Pe 1:1-2:10

B. Hope of future salvation 1Pe 1:3-12

2. Revealed to prophets, 1Pe 1:10-12

10 (**Concerning**) **which** salvation *the* prophets, who have prophesied (of) the grace (towards) you, sought out and searched out; 11 searching the Spirit of Christ (to) what or what manner of time *Which* was testifying beforehand the sufferings *belonging* (to) Christ, and the glories (after) these *sufferings* was signifying (in) them; 12 to whom it was revealed that they were serving not to themselves but unto us those things, which now they were announced to you (by) the ones who announced the glad tidings to you

(in) *the* Holy Spirit *Who* is being sent (from) heaven, (into) which *the* messengers are desiring to look into.

**Concerning which**, is the word salvation referring back to verse 9. This is the word of emphasis in this sentence.

**Prophets** not the prophets as it has no article which makes it generic. Also down in verse 12 where angels or messengers have no article. Both desire to look into this salvation. This exalts the greatness of our salvation. Prophets are those who foretold God's plan for his creation. Many times they foretold events that would happen in their lifetime but for most of their prophecies were events that were beyond their lifetime. Our Lexicon gives us a good rendering of prophets: "one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation." In 2Pe 1:21: "For prophecy was **not** brought at any time by *the* will of man, but the holy men of God spoke *while* they were being borne (by) *the* Holy Spirit," the prophets are involuntary instruments of the Spirit. These prophets spoke and it was preserved in the Scriptures so that their prophecies may be fulfilled showing that they were led by the hand of God. Most prophecies focuses on Christ, {Joh 1:45 Ac 3:24} who fulfils all God's promises. {2Co 1:20} They foretold his birth, {Mt 1:23} the return from Egypt, {Mt 2:15} the work of the Baptist, {Mr 1:2} down to the resurrection, {Lu 18:31} Pentecost, {Ac 2:16} the parousia, {2Pe 3:2} the judgment, {Jude 1:14-15} and the new order. {Ac 3:21} Rejection by Israel is also predicted. {Mr 7:6} The passion and resurrection are at the heart of their message. {Mt 26:56 Lu 24:44} Only God or the Spirit grants the true understanding of prophecy whereby the prophetic promise becomes the apostolic gospel. {Ro 1:1-2}

**Of the grace towards you** means God's mercy on our behalf. This merciful kindness affords us joy, pleasure, delight and sweetness.

**Sought out** is past tense meaning in the past these prophets investigated with scrutiny. This seeking out was not only out of curiosity but the strong desire to find something that is lost, Ac 15:17: "so that the residue of men may possibility seek out the LORD, and all the nations (upon) Whom My name has been called (upon) them; *the* LORD Who is doing all these things is saying." Have you ever misplaced something and it drives you crazy until you find it? This is how the Prophets felt. For the unsaved, there are none that seek after God, Ro 3:11: "there is not the one who is understanding, there is not the one who is seeking after God." But for those who are saved, God is a Rewarder of them that diligently seek him, Heb 11:6: "But **(apart from) faith** *it is* impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out."

**Searched out** is past tense meaning they searched out for the time or person indicated by their prophecies. This word is only found here in the NT. Both Greek words (sought and search) are found together in LXX, RAPC 1Ma 9:6: "When they saw the huge number of the enemy forces, they were greatly frightened, and many slipped away from the camp, until no more than eight hundred of them were left." Also searched out in LXX, where Saul is searching out David, 1Sa 23:23: "See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah." These prophets desired to see what we know today, Mt 13:17: "For **verily** I am saying to you, "many prophets and righteous *men* desired to see what ye are seeing, and they saw *them* not; and to hear what ye are hearing and they heard *them* not."

## 1 Peter 1:11

**Searching** is present tense participle translated with the use of means. This verb form is of the compound noun searching out.

**The Spirit of Christ** is the direct object of the verb searching. These prophets were searching not the prophecies themselves, but the One who can reveal the meaning of these Messianic prophecies. The Holy

Spirit did not reside in them, but they asked the Spirit of Christ to enlighten them. This does mean that they knew it was the Spirit of Christ, but it was a declaration of Peter that it was so. These prophecies did not come by the will of man, but by the Holy Spirit, 1Pe 1:21. As we ask the Lord of the harvest, the Holy Spirit, for workers in the harvest, Mt 9:38: “therefore supplicate the LORD of the harvest, so that He may send out workmen (into) His harvest.” The Spirit guided the early Christians in their missionary journeys, Ac 16:7: “came (down to) Mysia *and they attempted* (to) Bithynia to be going; and the Spirit suffered them not.” This does prove that Christ existed before his incarnation, as we know Christ is eternal, Joh 1:1: “The Word was (in) the beginning, and that Word was (with) God, and God was that Word.” Col 1:17: “and He is (before) all, and all things have stood together (in) Him.”

**To what or what manner of time** meaning that these Prophets were searching the identity and describing the kind of period to be known by the events. So they wanted to know who are involved and when will this happen. These are good questions if you want to follow up as good journalists or investigators do.

**Which was testifying beforehand** is present tense participle meaning it is substantive to the Spirit. As there is no article with this verb “*Which*” is added to make sense, but it could be “*Who*” as the Holy Spirit is a person. Spirit as neuter, normally it is translated as *which* like objects “wind or breathe.” The verb is a compound word meaning to witness and before, to say to bear witness beforehand. It occurs only here in the NT with the sense “to attest something in advance as a fact.” The Spirit of Christ to the prophets predicts the sufferings and the subsequent glory of Christ.

**The sufferings to Christ** means the inflictions that are belonging to Christ. As the eunuch was reading Isaiah, and Philip led him to Jesus, these prophets wondered in their search how can their Messiah who is King be led to the slaughter. This perplexed them, but they believed it because God said it, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Ps 22; Isa 53. It is not necessary that they had clear apprehensions of his sufferings, but they wish to learn, and desired to know, Lu 10:24. The reason the name Jesus is not used is that these prophets understood a suffering Messiah was coming but knew not that it would be Jesus that would fulfill these prophecies.

**And the glories after these** refer to not only the resurrection of Christ (noun is plural), but also his ascension, his exaltation by his sovereignty sitting at the right hand of God, Isa 11 Ps 45. After these (sufferings here supplied), the infusion of the Holy Spirit in the Jews and Gentiles alike was a hidden thing (mystery) to these prophets.

**Was signifying** is imperfect tense which means past linear action. This verb means to declare or impart. This was instruction given by the Spirit of Christ.

## 1 Peter 1:12

**To whom** refers to the prophets, verse 10.

**It was revealed** is a verb in the past tense with passive voice. It refers to salvation in verse 10 which was manifested to the prophets. This compound verb is from and covers, so it is separating the veil. It is like unwrapping a present or uncovering the tablecloth of a surprise of gifts on a table. God is unveiling the hidden facts to these prophets and to us more mysteries were revealed with the Church.

**Were not serving** is a verb in the imperfect tense meaning that these prophecies were not ministering to those of the OT. This was not for their benefit, but declarations of future events to be fulfilled.

**They are announced** is a verb in the past tense which was written from the OT.

**Announced glad tidings** is a verb in the past tense participle substantive to the ones. These ones shared the Gospel with us.

**In the Holy Spirit** meaning that the Gospel are empty words unless it is accompanied by the influence of the Holy Spirit. Holy Spirit (without the article) is the instrument where the Gospel reaches our hearts.

**Messengers are desiring to look into**, these are angels wishing to be acquainted with what we know. The verb to look into is a verb in the past tense infinitive to complete the verb desire. This is a very graphic word meaning to stoop down and investigate, Lu 24:12: “But Peter rose up *and ran* (to) the tomb, *and after* he stooped down he is seeing the linen clothes *which* are lying alone, *and he went away* (to) himself wondering at the thing which had come to pass.” Joh 20:5,11: “*and after* he stooped down he is seeing the linen cloths *which* is being laid, he however entered not. But Mary *who* was weeping outside stood (at) the tomb. Therefore **as** she was weeping, she stooped down (into) the tomb.” It could also be stretching the neck to gaze on some wonderful sight, Jas 1:25: “But this one *who* looked (into) *the* perfect law, that of freedom, and was continuing in *it*, has not been forgetful, but a doer of *the* work, will be (in) his doing,” this one was looking into the mirror of the perfect law of liberty. These angels are not participants, but only spectators of this wondrous salvation which we find in our Lord Jesus Christ, Eph 3:10: “in order that now the multicolored wisdom of God may be known to the principalities and the authorities (in) the heavenlies (through) the assembly.”

## 1 Peter 1:13

I. Consolation in Suffering, 1Pe 1:1-2:10

C. Gratitude for past salvation 1Pe 1:13-25

1. Redeemed, 1Pe 1:13-20

As Peter is preparing us for the unavoidable trials which we will face, he projects to us the hope of our future salvation, 1Pe 1:3-12, now he wants us to be mindful with gratefulness of our past salvation. First concerning our redemption, 1Pe 1:13-20, then our regeneration, 1Pe 1:21-25.

13 Wherefore *after* **ye have girded up for yourselves** the loins of your mind, hope perfectly, being sober, (in) the grace *which* was being brought to you (at) *the* revelation of Jesus Christ. 14 **As** children of obedience *are*, stop fashioning yourselves to the former desires (in) your ignorance, 15 but (according to) the Holy One Who has called you, be ye yourselves also holy (in) all *your* conduct; 16 because it has been written, be ye holy, because I Myself am holy. 17 And **if** ye are calling for yourselves on *the* Father Who is judging without regard of persons (according to) each own work, pass ye the time of your sojourn (in) fear; 18 *because* ye know that ye were redeemed not by corruptible things, silver or gold, (from) your vain manner of life *which* was handed down from *your* fathers, 19 but by precious blood of Christ as a lamb without blemish and without spot: 20 *Who* has been foreknown indeed (from) *the* foundation of *the* world but *Who* manifested (at) the last times (for the sake) of you,

Concerning our redemption, Peter gives us three exhortations all in the past tense meaning that we have not started this process. He commands us to hope, 1Pe 1:13, then to be holy, 1Pe 1:15, and finally pass ye the time, 1Pe 1:17. These three main thoughts are hortatory thoughts where it will show our gratefulness for our past salvation. If we lost our first love, where it was sweet to come to the Word of God, and God's discipline challenged us to be a better servant of the Lord, these next verses will inspire us to not take for granted the wonderful salvation in our Lord Jesus Christ.

**Wherefore** of the previous section for the hope of our future salvation which is so precious and wonderful, not only for men, also for the angels. What we just surveyed, we have an impulse to hear more and to build on the previous reasonings with awe and fervour.

**Ye have girded up for yourselves** is past tense participle translated with the use of time adding the word “after.” This is the word of emphasis in this sentence. After each participle, checking other versions is required. As there are three participles in this verse, this one, being sober, and being brought. All will agree the last one is substantive to grace. So these below take the first two as attendant circumstance meaning that all first three verbs will be commands, Murdoch: “gird up the loins of your minds, and be

awake perfectly, and wait;" AMP: "So brace up your minds; be sober set your hope" (notice that "and" was not added); AV, Moffatt: "gird up the loins of your mind, be sober, and hope" (notice here only added one "and"); the next only translates the second as attendant circumstance, ASV, Darby: "be sober and set your hope;" and the last only translates the first as attendant circumstance, NET: get your minds ready for action, by being fully sober, and set your hope. Remember participles can be translated in many ways, but always ask the question from the main verb. There is no correct answer with participles, so this is why this participle loving language has this flexibility to challenge us as the Holy Spirit sees fit. GUV translates, as we saw above, the first one as time, and the last one as means: "Wherefore after ye have girded up for yourselves the loins of your mind, hope perfectly, being sober, (in) the grace which was being brought" Now back to the meaning of girded up for yourselves is that this is a metaphor for preparing in order that it will not impede their movements. This was done by fastening a belt so their flowing garments so it will not be loose robes. This girdle is used so they can hurry in their journey. It is only used here in the NT. As being the word of emphasis, this is the first action which we must do.

**The loins** means their hips which the belt would go around to gird up their loose robe, Lu 12:35: "**Keep letting** your loins **be** girded about and the lamps burning;" Eph 6:14: "Therefore **stand**, having girt about your loins (with) truth, and having put on the breastplate of righteousness." These two verses show that it is the mind the centerpiece of girding up. When we play sports, to stop someone defensively, we are taught to concentrate on the hips. For other sports, the hips are the center of the body balance system. So our mind is the center of our spiritual defence. This is why we must love the Lord our God with all our heart, soul, and mind, Mt 22:37: "**And Jesus was saying** to them, thou will love *the* LORD thy God (with) all thy heart, and (with) all thy soul, and (with) all thy mind."

**Hope** is the main thought in this verse as it is past tense imperative. The reason why the first participle is translated with the use of time is because we need to "be enlightened our eyes of our understanding that we may know what is the hope of his calling," Eph 1:18: "*because* the eyes of your mind have been enlightened, *that* ye may know what is the hope of His calling, and what *is* the riches of the glory of His inheritance (in) the saints." Peter wrote again in his second epistle "to stir up our pure minds," 2Pe 3:1: "Beloved, **I am writing** now unto you **this** second **epistle** (in) which I am stirring up your pure mind (in) putting *you* in remembrance." This hope here is makes us complete or perfect. Just as the author of Hebrews demonstrated: Jesus perfected our faith in salvation. This word is translated in AV as "to the end," instead of perfectly. This adverb (perfectly) is only found here.

**Being sober** is present tense participle translated with the use of means. How do we be hopeful? This shows by the means of being calm and collected in spirit. This perfect hope needs someone with a clear mind as this word is the opposite of drunkenness. A drunkard is in a world of fuzziness. Sobriety is highly esteemed in the business and social world alike. So after we get our mind in focus by having clear thoughts, we can start to hope perfectly.

**In the grace at the revelation of Jesus Christ** means this favourable moment at our Lord's return. Notice first there is no article with revelation which means this is not a definite moment as Paul explains in his epistle to the Thessalonians that Jesus comes for those who are in the dead in Christ first, and then those who are alive will be caught away in the air, 1Th 4:17: "then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD." Paul did not say those who are dead in Jesus, but Christ meaning OT and NT believers alike. But in this epistle as Peter is writing to NT Christians and mentions both the appearing of Jesus Christ. This is the second time now Peter looks forward to the parousia, 1Pe 1:7: "in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ."

**Was being brought** is present tense participle translated as substantive of grace meaning that this grace is offered to us at the appearing our Lord Jesus Christ.

## 1 Peter 1:14

**As** is the word of emphasis in this sentence. This adverb prepares us for the second exhortation. The first in the previous verse: hope. Now Peter leads into the next command: be ye yourselves also holy in the next verse, 1Pe 1:15.

**Children of obedience** means our salvation has adopted us to be obedient children. Before salvation, we were children of disobedience, Eph 2:2: “(in) which ye once walked (according to) the age of this world, (according to) the ruler of the authority of the air, the spirit who is now working (in) the sons of disobedience.” God foreordained by the sanctification of the Spirit unto obedience, 1Pe 1:2: “(according to) *the* foreknowledge of God *the* Father (by) *the* sanctification of *the* Spirit (unto) obedience and sprinkling of *the* blood of Jesus Christ, may grace and peace be strongly multiplied unto you.” We are children marked by obedience. Eph 2:10: “For we are **His** workmanship, created (in) Christ Jesus (for) good works, which God before prepared in order that we may walk (in) them.” So God’s Word not only brings us hope, but it also leads to our obedience. Jas 1:22: “But keep being doers of *the* word and not only hearers, beguiling yourselves. We were born again to be the children of God, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name;” Ro 8:15: “According as he chose for himself us (in) him (before) the foundation of the world, that we should be holy and blameless (before) him (in) love, because he has predestinated us (for) adoption (through) Jesus Christ (to) himself, (according to) the good pleasure of his will,” Eph 1:4-5: “according as He chose for Himself us (in) Him (before) the foundation of *the* world, *that* we should be holy and blameless (before) Him (in) love, *because* He has predestinated us (for) adoption (through) Jesus Christ (to) Himself, (according to) the good pleasure of His will.”

**Stop fashioning yourselves** is present tense participle translated with the use of imperative. It is used here as participle so we will not take away from the main verb (kernel) of be ye holy, but in Ro 12:2: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God *is*,” it is present tense imperative. This word is only found in these two places. This word means to conform oneself in mind and character to another’s pattern. With the prohibition in the present tense, Peter is saying that they need to stop acting in this manner.

**To the former** desires means the cravings of a prior time, Tit 3:3: “For we ourselves **were** once also without intelligence, disobedient, led astray, serving various lusts and pleasures, living (in) malice and envy, hateful, hating one another.”

**In the time of your ignorance** means a time when they had a lack of knowledge. Before we were saved, we established our own righteousness, Ro 10:3: “For *because* **they were being ignorant of** the righteousness of God, and were seeking to establish their own righteousness, they submitted not to the righteousness of God.” The word ignorance used here and in Ac 3:17: “And now, brethren, **I know** that ye acted (in) ignorance, as also your rulers *did*,” 17:30: “Therefore indeed *although* God overlooked **the times** of ignorance, now He is charging all men everywhere to be repenting,” and Eph 4:18: “having been darkened in the understanding, *because* they have been alienated from the life of God, (on account of) the hardness of their heart;” Ro 16:25,26: “Now **to the One** Who is being able to establish you (according to) my glad tidings and the proclamation of Jesus Christ, (according to) a revelation of *the* hidden things *which* has been kept secret in times of the ages, but now *which* made manifest, and (by) prophetic scriptures, (according to) *the* commandment of the eternal God, *which* has been made known (for) obedience of faith (to) all the nations.”

## 1 Peter 1:15

**But** is the contrast of their ignorance in verse 14.

**According to the Holy One** is referring to God as he is holy, Isa 6:3: “And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory,” as he called us with a holy calling, 2Ti 1:9: “Who has saved us and has called us with a holy calling, not (according to) our works, but (according to) His own purpose and grace which has been given to us (in) Christ Jesus (before) the ages of time.”

**Who has called** is past tense participle translated as substantive of the Holy One. The verb means to invite. God called to his eternal glory, 1Pe 5:10: “But may **the God** of all grace, Who called us (to) His eternal glory (in) Christ Jesus, Himself perfect, establish, strengthen, make a foundation for *you, after ye* have suffered a little while;” called us not to uncleanness, but in sanctification, 1Th 4:7: “For God called us **not** (to) uncleanness, but (in) sanctification.”

**Be ye yourselves also holy** is past tense imperative meaning that every believer each day must start his walk in purity as being separated to God’s service. The verb is to become and the adjective is holy, Eph 1:4: “according as He chose for Himself us (in) Him (before) the foundation of *the* world, *that* we should be holy and blameless (before) Him (in) love.” Holiness is part of God’s nature as TDNT: “It embraces omnipotence, eternity, and glory, and evokes awe.” The word also is from “and” meaning the translation of “and” to “also” because the Holy One invokes his nature on us.

In all your conduct means in all our manner of life. Peter uses manner of life eight times. God’s holiness demands our whole Christian walk. This word is translated in Latin as conversation which we get our modern word conversation, where it is suitable to translate as so in AV. So using this word from the Latin instead of from the Greek makes it only our talk, but it should include also our walk.

## 1 Peter 1:16

**It has been written**, the quotation is from Le 11:44: “For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.” 19:2: “Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.” 20:7: “Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.” Reinforced by Jesus in Mt 5:48: “Therefore ye yourselves **will be** perfect, even as your Father Who *is* (in) the heavens is perfect.”

## 1 Peter 1:17

**If** is the word of emphasis in this sentence. Peter is moving on the next exhortation with a conditional clause of their invocation of their Lord.

**Ye are calling on** is present tense meaning that they are habitually invoking God the Father as Jesus taught us to do, Mt 6:9: “Therefore **keep praying** yourselves thus: our Father Who *is* (in) the heavens, let Thy name be sanctified;” This is a compound verb of calling and upon. In our salvation, we called upon the name of the Lord, Ac 2:21: “And **it will be**, whoever should call upon the name of *the* LORD everyone will be saved.” Ro 10:12,13: “For there is **not** a difference of Jew and also of Greek; for the same LORD of all *Who* is being rich (toward) all who are calling upon Him *will save them*. For **everyone** whoever should call on the name of *the* LORD, will be saved.” Jas 2:7: “Are not they themselves blaspheming the good name which was called (upon) you? Yes!”

**Father who is judging**, the verb is present tense participle translated as substantive to Father which has no article, but an article with the verb. God’s judgment is condemning the guilty, Ge 18:25: “That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?” Ec 11:9: “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into

judgment.” 12:14: “For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.”

**Without regard of persons** means impartial. God’s judgment does not favour anyone. He does not show preference whether we are rich, poor, Jew, Gentile, male or female. We are all created in his image. As God’s judgment is impartial, so is his salvation, whosoever means anyone. The Christians in the early Church was showing preference to the rich, Jas 2:1: “My brethren stop having the faith of our LORD Jesus Christ, of glory, (with) respect of persons;” and James warned them that they are committing sin, Jas 2:9: “But **if** ye are having respect of persons, ye are working sin, *because* ye are convicted (by) that law as transgressors *are*.” This verb with the negative is only used here in the NT.

**According to each own work** means that there is only one word, good or bad. Work is not plural meaning that our works will appease our way into his heavenly kingdom. Our bad work will be burnt at the judgment seat of Christ, 2Co 5:10: “For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil,” while our good work will receive crowns, 2Ti 2:19: “Nevertheless God’s **firm foundation** was standing, *because* it is having this seal, the LORD is knowing the ones who are His, and let everyone who is naming the name of Christ depart (from) unrighteousness.” 4:8: “henceforth the crown of righteousness is being laid up for me, which the LORD, the righteous Judge, will render to me (in) that day; and not only to me, but also to all who have loved His appearing.” Jas 1:12: “**Blessed** is the man who is enduring temptation; *because after* he became approved, he will receive a crown of life, which the LORD promised to the ones who were loving Him.”

**Pass ye the time** is the third exhortation to show gratitude for our past salvation. The verb is past tense imperative meaning each day we must begin by behaving ourselves, as our repentance of changing our mind; here we need to change our course of conduct in the midst. This is a compound verb of in the midst and changing our course. Peter used the noun in verse 15, conduct (AV: conversation), but here the verb. The time is fixed, very short, during our sojourn as we are strangers to this world. We think of pass the time in putting in our time, but it is sojourn well in the place God has put us. We cannot be complacent and put ourselves on the sidelines and let each pass our time being thankful for what Christ has done for us, and put on a smile and share the good news with fear, Php 2:12: “So that, my beloved, even as ye **always** obeyed, not (in) my presence only, but now much rather (in) my absence, keep working out your own salvation (with) fear and trembling.” The manner to behave properly is in the fear of the Lord for it is the beginning of wisdom. Not in the fear of men, of death or judgment, but in the fear of God, which springs from grace as it is opposite of pride to the whole worship of God, Isa 8:12,13: “Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.”

### 1 Peter 1:18

**Ye know** is past tense participle translated with the use of cause. AV translates as result: “Forasmuch as ye know;” Murdoch translates as concession: “since ye know;” Williams translates as cause: “because you know;” others did not translate and left it: “knowing.” This knowledge is intellectual knowledge as it comes from the verb “oida.” Being in the past tense refers to a time in the past when this knowledge was acquired.

**Ye were not redeemed** is past tense with negative. Our payment of ransom was not by objects that perish, such as silver or gold. The means of our redemption was not carried out in the useless conduct of traditions from OT rituals.

### 1 Peter 1:19

**But** shows more than the contrast of futile rituals and the blood of Christ.



**By precious blood of Christ** means blood paid with great price by Jesus on our behalf, Eph 1:7: “(in) Whom we are having the redemption (through) His blood, the remission of offences, (according to) the riches of His grace.” The means of our redemption was not by perishable objects but by precious blood. His blood is highly esteemed because it takes away our sins, 1Jo 3:5: “And ye know that He Himself was manifested, in order that He may take away our sins; and there is no sin (in) Him;” it washed us from our sins in his blood, Re 1:5: “and (from) Jesus Christ, the Faithful Witness, the Firstborn (from among) the dead, and the Ruler of the kings of the earth; to that One Who is loving us, and washed us (from) our sins (in) His blood;” It brought peace, Col 1:20: “and *that* all things should be reconciled (by) Him (to) Himself, having peace (by) the blood of His cross, (by) Him, whether these things *are* (on) the earth, or these things *are* (in) the heavens;” it delivers justification, Ro 5:9: “Therefore **much** more, *although* we were being justified now (by) His blood, we will be saved (by) Him (from) wrath.” All this above the blood of OT sacrifices could not render.

**As a lamb without blemish and without spot**, as Christ sanctuary was on high, Heb 9:24: “For Christ entered **not** (into) holies made by hands, *which are* figures of the true *ones*, but (into) heaven itself, now to appear before the face of God (for) us,” Jesus entered once for all, Heb 10:10: “(by) which will we are sanctified (through) the offering of the body of Jesus Christ once for all,” so Jesus had to be without blemish and spot as he was sinless, undefiled, Heb 7:26: “For **such** a high priest was being suited for us, *Who is* holy, harmless, undefiled, separated (from) sinners, and becoming higher than the heavens;” without spot, Heb 9:14: “(how much) rather will the blood of that Christ, Who (through) *the* eternal Spirit offered Himself spotless to God, purify your conscience (from) dead works, (for) to be serving *the* living God?” Jesus is the Paschal lamb, Joh 1:29: “John is seeing on the morrow Jesus *Who* is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.” OT quotes this prophecy in Isa 53:7: “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,” and quoted in Ac 8:32: “And **the passage** of the scripture which he was reading was this, as a sheep (to) the slaughter He was led, and as a lamb (before) the one who is shearing Him *is* dumb, thus He is opening not His mouth.”

### 1 Peter 1:20

**Who** has been foreknown is perfect tense participle in passive voice translated as substantive to Christ in the previous verse. This is personal knowledge beforehand from God that he knew since the foundation of the world; Christ would shed his precious blood for us. Being in perfect tense, this act was in the past with abiding results. Thank God for that!

**But manifested** is past tense participle shows the contrast of time aspect of this revelation. The great redemption was known to God since the foundation of the world, but was only fully made known at the last time for the sake of you. God knew in full detail what his plan was and how he would give figures, and prophecies of a suffering Messiah, but now it is plainly understood for what was hidden in metaphors, signs, and figures, his incarnation in the fullness of time, Ga 4:4: “but when the fulness of the time came, God sent forth His Son, *who* has come (of) a woman, *who* has come (under) law,” even though Christ existed from eternity.

**For the sake of you**, this manifestation was for us. Good thing, without this small statement, the last times would make it the end times. Peter is referring to the time element from the foundation of the world, until this last time which is his present state.

### 1 Peter 1:21

- I. Consolation in Suffering, 1Pe 1:1-2:10
  - C. Gratitude for past salvation 1Pe 1:13-25
    - 2. Regenerated, 1Pe 1:21-25
      - a. By faith, 1Pe 1:21-22

21 who are believing (through) Him (in) God, Who raised Him up (from among) *the* dead and gave to Him glory, so that your faith and hope might be (in) God. 22 Since ye have purified your **souls** (by) the obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart;

**Who are believing** is present tense participle translated as substantive to you in the previous verse. We are having gratitude for our past salvation by faith. This faith is continuous.

**Through him** refers to Jesus Christ, in 1Pe 1:3 “Who begot us again;” and in Ac 3:16 “that faith which is through him.”

**In God who raised him up**, the verb is past tense participle translated substantive to God. The verb means cause to rise. TDOT: “Jesus’ own raising is predicted in Mt 16:21, etc., narrated in Mr 16:6 etc., and proclaimed in Ac 3:15 etc.: Ro 4:24 etc.: 1Co 6:14 etc. In Ro 4:24, Paul used the same wording: “to the ones who are believing (on) the One Who raised Jesus our LORD (from among) the dead,” and Peter here: “who are believing (through) Him (in) God, Who raised Him up (from among) the dead.” God has acknowledged and glorified the crucified Lord by raising him: {cf. Ac 2:24,33 Ro 7:4 Php 2:9} he has thereby validated his saving work.” [Ro 4:8 1Co 15] Our faith is vain without the resurrection of Christ, 1Co 15:17: “but if Christ has not been raised, your faith *is* vain; ye are still (in) your sins.”

**From among the dead** is the common preaching of Christ that he has been raised from among the dead, 1Co 15:12: “Now if **Christ** is being preached, that He has been raised (from among) *the* dead, how are some saying (among) you there is not a resurrection of *the* dead?” Jesus proclaimed, Mt 17:9: “And while they were descending (out of) the mountain Jesus charged them, saying, tell to no one the vision, until the Son of man should be risen (from among) *the* dead;” Herod thought John the Baptist was, Mr 6:14: “And Herod the King heard of Him, for His name became public, and was saying, John the Dipper rose (from among) *the* dead, and (because of) this the works of power are operating (in) Him;” the disputed this saying, Mr 9:10: “And they kept that saying (among) themselves, *although* they were disputing what is the *saying* to rise (from among) *the* dead;” disciple believed, Joh 2:22: “Therefore **when** He was raised up (from among) *the* dead His disciples remembered that He was saying this, and they believed the scripture and the word which Jesus said;” Lazarus was raised also, Joh 12:1: “Therefore Jesus came (to) Bethany six days (before) the Passover, where Lazarus who has died was, whom He raised (from among) *the* dead;” third time Jesus was manifested after, Joh 21:14: “**This** *is* now the third time *that* Jesus was manifested to His disciples *after* He has been raised (from among) *the* dead;” preached by Peter, Ac 3:15: “but ye killed the Author of life; Whom God raised up (from among) *the* dead, whereof we ourselves are witnesses.” 4:2,10: “being distressed (because) they were teaching the people, and were announcing the resurrection (in) Jesus which *is* (from among) *the* dead; let it be known to you all and to all the people of Israel, that (in) the name of Jesus Christ the Nazaraean, Whom ye crucified, Whom God raised (from among) *the* dead, (by) Him this *one* stood (before) you sound;” our confession of faith, Ro 10:9: “that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved;” Jesus the first-fruit, 1Co 15:20: “But now **Christ** has been raised (from among) *the* dead, He became first-fruit of the ones who had been asleep.”

**And gave to him glory**, the verb is past tense translated substantive to in God. God granted unto Jesus all honour which warrants all praise. God glorified Jesus as declared by Peter during Pentecost, Ac 3:13: “**The God** of Abraham and Isaac and Jacob, the God of our fathers, glorified His servant Jesus; whom ye yourselves delivered up, and denied Him (in) *the* presence of Pilate, *after* he has judged to be releasing Him.”

**So that your faith and hope might be (in) God**, the result the faith and hope (which are identical here as the first noun has the article and the second does not joining by “and”: Grandville and Sharp rule) are in God. This verb is present tense infinitive and the nouns are accusative making them all accusative of general reference. Being in the present tense, we are continuously in God. So what we believe is the

assurance of things which are hoped for, Heb 11:1: “Now faith **is** *the assurance of things which* are being hoped for, *the conviction of things which* are not being seen.”

## 1 Peter 1:22

**Ye have purified** is past tense participle translated with the use of concession. The main kernel is love ye another. Murdoch translates with the use of time: “while your minds became sanctified,” (it should be with “after” because of past tense); AMP & NKV agree with concession: “Since you have purified.” All other translations left the participle as is: “having purified.” The verb means moral purifying as in Jas 4:8: “**Draw near to God**, and He will draw near to you. **Cleanse** your hands, sinners, and purify your hearts, ye double-minded.” 1Jo 3:3: “**And everyone** who is having this hope (in) Him, is purifying himself, even as He Himself is pure,” with the heart. Here is with the soul. The noun has the same sense, 1Ti 4:12: “**Stop letting anyone** despise thy youth, but keep being a pattern of the believers (in) word, (in) conduct, (in) love, (in) (the) Spirit, (in) faith, (in) purity.” 5:2: “elder women as mothers; younger girls as sisters, (with) all purity.”

**Your souls** are the centres of personality. This word is the word of emphasis in this sentence. The noun being plural makes it the whole person, as the soul is the principal part. We must take care of our thoughts, our ambitions, our eyes, our ears, our walk, and mostly our talk. The Greek is *psuche* where we get the English word psychic. In English we render this word the spirit world, but in Greek it renders in many ways depending on the context. It can be our breath of life as it shows itself in breathing, Mt 2:20: “saying, rise *and* take with *thee* the Little Child and His mother, and keep going (into) the land of Israel, for the ones who were seeking the life of the Little Child have died;” 20:28: “even as the Son of man came not to be served, but to serve, and to give His life a ransom (for) many.” We do this to check if someone is still alive. Secondly, it can simply mean life, as a living being, Mt 6:25: “**(Because of) this** I am saying to you, stop being careful as to your life, what ye should eat and what ye should drink; nor as to your body, what ye should put on. Is **not** the life more than the food and the body than the raiment? Yes!” The most popular is soul. This is the seat of feelings, desires, affections, Mt 10:28: “And fear **not** (because of) the ones who were killing the body, but were not being able to kill the soul; but rather ye should fear the One Who was being able to destroy both the soul and the body (in) Gehenna;” 11:29: “**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls;” 12:18: “behold My Servant *Boy* Whom I chose, My Beloved (in) Whom My soul was found delight; I will put My Spirit (upon) Him, and He will declare judgment to the Gentiles;” 16:28: “**Verily** I am saying to you, there are some *who* stood here, who shall in no wise taste death until they should see the Son of man *Who* was coming (in) His kingdom;” 26:38: “**Then Jesus is saying** to them, My soul is very sorrowful (even to) death; remain here and keep watching (with) Me.” There are places where AV put “mind” but it should be “soul” as it is their feelings there, Ac 14:2: “But Jews who were disobeying stirred up and made evil-affected the souls of the Gentiles (against) the brethren;” Php 1:27: “Keep conducting only worthily of the glad tiding of Christ, in order that whether *if* I have come and have seen you, or was being absent I may hear the things (concerning) you, that ye are standing fast (in) one spirit, striving together with one soul with the faith of the glad tidings;” Heb 12:3: “**For consider well** the One Who had endured so great gainsaying (from) sinners (against) Himself, in order that ye may not be wearied, fainting in your souls.” The plural of souls affects the whole body, as your feelings affect you physically. The soul in man is what makes us different from animals as God breath this into man. Our soul is eternal, but our flesh is temporary. The Spirit is God’s breath. He breathed once to make us a human in His image, the second breath is the new birth where we receive the Holy Spirit.

**By obedience of the truth**, is a repetition of children of obedience, 1Pe 1:2,14: “(according to) *the* foreknowledge of God *the* Father (by) *the* sanctification of *the* Spirit (unto) obedience and sprinkling of *the* blood of Jesus Christ, may grace and peace be strongly multiplied unto you. **As** children of obedience

*are*, stop fashioning yourselves to the former desires (in) your ignorance,” The purification of the heart is through faith in the obedience of the truth, Ac 15:9: “and put no difference (between) both us and them, having purified their hearts by the faith.” The objective of this compliance is the truth, Joh 17:17,19: “**Sanctify** them (by) Thy truth; Thy word is truth, and (for) them I Myself am sanctifying Myself, in order that they themselves also might be sanctified (in) truth.” There is a cleaning power in the truth of God in Christ. So it is better to submit to the truth rather than futile traditions.

**Through the Spirit** means by aid of the Holy Spirit. Spirit is without the article meaning its essence as a proper noun.

**Unto unfeigned brotherly love** means love of Christians toward one another. The effect of the Spirit immersing submission to God’s Word will produce sincere love, 1Jo 3:14-18.

**Love ye one another earnestly of pure heart** which is the main thought in this passage. The verb is past tense imperative meaning we need to start loving. This love must be with a stretched out hand, as someone who is a helper. We need to consider the needs of others before our own, as we should not wait for a ministry to develop, but be open to the Spirit’s lead to forecast help for others.

**Out of pure heart** means from a genuine character.

## 1 Peter 1:23

I. Consolation in Suffering, 1Pe 1:1-2:10

C. Gratitude for past salvation 1Pe 1:13-25

2. Regenerated, 1Pe 1:21-25

b. by Word, 1Pe 1:23-25

23 *because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God. 24 Because **all flesh** *is* as grass *is*, and all *the* glory of man *is* as *the* flower of grass *is*. The grass withered and its flower fell away; 25 but the word of the LORD is abiding (for) ever. But this is that word which was announced (to) you.

As Peter is preparing us for the unavoidable trials which we will face, he projects to us the hope of our future salvation, 1Pe 1:3-12, now he wants us to be mindful with gratefulness of our past salvation. First concerning our redemption, 1Pe 1:13-20, then our regeneration, 1Pe 1:21-25. Our regeneration is first expressed by faith, and now by the Word of God.

**Because ye have been born again** is present tense with passive voice participle translated with the use of cause. The only other translations decided to put a use is TWENTY as concession: “since your new Life has come.” Barnes notes think that the use should be result. The main kernel is love ye one another in the previous verse, so the question is ye love one another because ye have been born again, or since ye have been born again. The last is our love will bring results of being born again. It seems proper that go with the first. The meaning of the verb is to be born anew.

**Not out of corruptible seed, but incorruptible** are two contrasting seeds. The first is decaying while the latter is imperishable. So our new birth is not decaying, as we are not of perishable seed which rots, and decays, and does not bear fruit. Our seed is the imperishable Word of God. We have the good seed, but it needs good soil so it can take root, Lu 8:11: “Now this **is** the metaphor: the seed is the word of God.” The word seed is only found here.

**By the living and abiding for ever word of God**, this Word of God is living, abiding and everlasting, Jas 1:18: “*Because He has willed it, He brought forth us by the word of truth, (for) that* we should be sort of *the* first-fruits of His creatures.” The present participles of living and abiding are adjectival to the Word. This is the Logos which is the collection of what God has spoken in written form.

## 1 Peter 1:24

**Because all flesh is as grass is**, the distinction of everlasting abiding Word of God and all human beings are decaying like vegetation. The permanency of the Word of God and the temporary life span of humanity are visualized. There is no stability in man. The comparison of human beings and grass or flowers is common in Scripture to show the frailty, weakness, and fading life of man, Ps 90:5,6: “Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.” 103:15,16: “*As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.” Flesh is the word of emphasis in this sentence, as our human life is what we dwell upon.

**The grass withered and its flower fell away**, the word of emphasis is withered in this sentence. This verb is past tense meaning to waste away. Just as growing crops become dry, then its blossom are losing its beauty, sweetness and luster. Man can flourish with wealth, beauty and honour can fade in a moment as the winds change, Jas 1:10,11: “and the rich (in) his humiliation, because as the flower of the grass *is* he will pass away. For the sun **rose** (with) *its* burning heat, and the comeliness of its appearance perished: thus also the rich will wither (in) his goings.” Our dependency upon the necessities of life (flesh) is as the grass, while our ambitions (glory) are as the flower.

## 1 Peter 1:25

**But the word of the Lord is abiding for ever**, Isa 40:8: “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” This is contrasting the temporary nature of man’s vanity with the permanency of even our Lord’s narratives. The utterance of our Lord is real, solid and eternal, Mt 5:18: “For **verily** I am saying to you, until the heaven and the earth will pass away, one iota or tittle shall in no wise pass away (from) the law, until all should come to pass.” What the season, the statements of Jesus are the same in excellence and efficacy. This word is not the Logos, but the rhema which is the speech or discourse.

**But this is that word** which was announced to you. This announcement is the same everlasting abiding from our Lord Jesus, 1Jo 1:3: “which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship (with) us. And our fellowship is (with) the Father and (with) His Son Jesus Christ.” The article with word (ρημα) makes it previous reference to the above mentioned fact. The verb is past tense participle which is substantive to that word. This Gospel from our Lord Jesus will remain forever. The comfort during our trials is made possible by the gratitude of our past salvation because of the regeneration by the Word of God which will bring us hope.

## 1 Peter 2:1

As Peter is preparing us for the unavoidable trials which we will face, he projects to us the hope of our future salvation, 1Pe 1:3-12, and wants us to be mindful with gratefulness of our past salvation, 1Pe 1:13-25. Now Peter pursues our responsibilities that go with our present salvation, 1Pe 2:1-10. There are two accountabilities demonstrated here, first our progress of grace, 1Pe 2:1-2, and second, our position in grace, 1Pe 2:3-10.

I. Consolation in Suffering, 1Pe 1:1-2:10

D. Responsibilities of present salvation 1Pe 2:1-10

1 Therefore **having laid aside** all malice and all guile and pretendings and envyings and all evil speakings, 2 as newborn babes *are long ye after the genuine mental milk*, in order that ye may grow (by) it, 3 if indeed ye did taste that the LORD *is* good. 4 **(To) Whom** *Who* is coming to, *the* Living Stone, *Which* has been rejected (by) men indeed, but is chosen, precious (with) God, 5 also they themselves, as

living stones *are*, a spiritual house, ye are being built up a holy priesthood, to offer spiritual sacrifices *which are* acceptable to God (by) Jesus Christ. 6 For **it is being contained** (in) scripture, behold, I place (in) Sion a corner stone, chosen, precious; and the one who is believing (on) Him shall in no wise be put to shame. 7 Therefore the preciousness is to you who are believing; but *to the ones who* are disobeying, *He is* a stone which the ones who are building rejected, this became (unto) head of *the* corner, 8 and a stone of stumbling and a rock of offence; who are stumbling at the word, *because* they are disobeying, (unto) which also they were appointed; 9 but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light; 10 who were once not a people, but now *are* a people of God; who have not obtained mercy but now obtained mercy.

### 1. Progress of grace, 1Pe 2:1-2

**Therefore**, (oun) not wherefore (dio) refers to the reasonings in the first chapter of our present salvation. This first verse is very similar to the same language Paul used in Col 3:8: “but now, put off also yourselves all these things, wrath, indignation, malice, blasphemy, foul language (out of) your mouth.”

**Having laid aside** is past tense participle which was not translated with a visible use as the main thought or kernel is from 1Pe 2:2: “long after the genuine mental milk.” The use could be result of the nursing Word of God. AMP thinks the same with: “SO BE done.” The following translates as attendant circumstance making the participle also a command: Message: “So clean house! Make a clean sweep.” Moffatt: “So off.” Murdoch: “Therefore, cease ye.” NET: “So get rid.” NJB: “Rid yourselves, then,” Phillips: “HAVE done, then,” RSV: “So put away” Tyndale: “Wherefore lay aside” Williams: “So once for all get rid.” All other translations do not put a use to it. So with so many translators taking it as attendant circumstance, the participle then should be taken like the main verb as exhortatory. This is a compound verb meaning from and lay aside. So it is more than just having laid aside. It also has a separation indication with it. So it would have a metaphorical sense of both to clean defilements and to put off bad habits, Ro 13:12: “**The light** is advanced, and the day has drawn near. Therefore let us throw off **the works** of darkness, and let us put on the armor of light.” Eph 4:22,25: “**The light** is advanced, and the day has drawn near. Therefore let us throw off **the works** of darkness, and let us put on the armor of light. Wherefore *after ye put off* falsehood, keep each speaking truth (with) his neighbour, because we are members of one another.” Col 3:8: “but now, put off also yourselves all these things, wrath, indignation, malice, blasphemy, foul language (out of) your mouth.” Heb 12:1: “Therefore *because we* ourselves also are having a so great a cloud of witnesses *which* is encompassing us, having laid aside every weight and the easy-surrounding sin, let us keep running the race *which* lying before us (with) endurance,” Jas 1:21: “Wherefore, *since ye have laid aside* all filthiness and abounding of wickedness, (in) meekness accept the implanted word, which is being able to save your souls.” The new birth demands such separation.

**All malice** means wickedness, depravity and desire to injure. Notice Peter adds all principals of evil. This will disrupt fellowship, Ro 1:28,29: “And **according as** they approved not to be having God (in) *their* knowledge, God gave them up (to) which unapproving mind, to be doing things which are not fitting, *who* have been filled with all unrighteousness, fornication, wickedness, covetousness, malice; *who are* full of envy, murder, strife, guile, evil dispositions; whisperers,” Tit 3:3: “For we ourselves **were** once also without intelligence, disobedient, led astray, serving various lusts and pleasures, living (in) malice and envy, hateful, hating one another.” We need to put off every evil desire, Eph 4:31: “Let all bitterness, and indignation, and wrath, and clamour, and evil speaking be removed (from) you, (with) all malice.” Paul puts it in a strange way that keep being babes in malice, to say do not let this evil grow. Peter knows this, this is why our separation is to start (past tense in verb) when it is in its infantile state. We cannot live sinless, but must strive to put it off when it occurs.

**All guile** means deceit or craft. The chief priests and scribes used this craftiness to take our Lord, Mr 14:1: “Let all bitterness, and indignation, and wrath, and clamour, and evil speaking be removed (from)

you, (with) all malice.” Jesus saw that Nathanael was a person of no guile, Joh 1:47: “Jesus saw Nathanael who was coming (to) Him, and is saying (concerning) him, see! truly an Israelite, (in) whom guile is not.” Paul told Elymas the sorcerer that he was full of all deceitfulness, Ac 13:10: “said, O full of all guile and all craft, son of *the* devil, enemy of all righteousness, will thou not cease perverting the straight ways of *the* LORD? Yes!” Paul wrote to the Corinthians and told them that their craftiness was understood as deceit, 2Co 12:16: “But **let it keep being**, I myself put not a burden on you; but *someone will say* I took you with guile being crafty.” Paul used deceit and guile in the same exhortation, so it means more than deceit, but more of craftiness or to catch with bait (delw), 1Th 2:3: “For **our exhortation** was not (of) error, nor (of) uncleanness, nor (in) guile.” Peter liked using this word as he used it three times in this epistle, 1Pe 2:22: “Who did no sin, neither guile was found (in) His mouth;” 3:10: “For let **the one** who was willing to be loving life, and to see good days, refrain his tongue (from) evil, and his lips that they speak no guile.” Notice again all craftiness should be put aside from us.

**Pretendings** means hypocrisy as is the Greek word *upokrisis*. The word has a sense of acting of a stage player. This is plural saying that there are many ways to act as there as many moods, Mr 7:6: “**But that One** Who has answered said to them, “Esaias prophesied well (concerning) you, pretenders, as it has been written, this people are honoring Me with the lips, but their heart is being far away (from) Me.”

**Envyings** means jealousy. This will amount to discontentment and resentment. Pilate knew that the Jews were turning in Jesus because of envy, Mt 27:18: “For **he knew** that they delivered Him up (through) envy.” Mr 15:10: “For **he was knowing** that the chief priests had delivered Him up (through) envy.” The plural also makes this envy can come in different forms such for some discontentment of your own life and some for resentment for other people lives.

**All evil speakings** means defamation or slander. This malicious gossip will develop into hostile speech. This is done on both sides today with terrorist Muslim calling the Western world as infidels, and the Western world calling all Muslim murderers. We must resist such vices as this is also plural as all types of slander are being portrayed. This word is only used in another place by Paul saying that there should not be found backbitings among them, 2Co 12:20: “for I am fearing, lest perhaps *after* I came I will find you not such as I am wishing, and I myself be found by you such as ye are not wishing: lest perhaps *there is* strifes, jealousies, indignations, contentions, evil speakings, whisperings, puffings up, commotions.”

## 1 Peter 2:2

**As newborn babes**, this comparison of being an infant in our Christian walk is figurative with the allusion that the readers are recent converts.

**Long ye after the genuine mental milk** is the main thought in these verses. The verb is past tense imperative meaning that these readers have to start to desire God’s Word. It is not only to read the Scriptures and hide the Word in our hearts, but to long after this Word. The word genuine means pure, not mixed with fables. Mental means reason or logic. We need rational reasonings to convey where we came from, where we are, and where we are going to end up. As babies cry for their formula, we need this craving in our hearts. Maybe we have taken our readings for granted, or even worse, have left this nourishment of our daily lives. Faith comes by hearing God’s Word, and Jesus said that when he returns, will he find faith, Lu 18:8: “**I am saying** to you, He will execute their avenging (in) quickness.

**Nevertheless** *after* the Son of man came will He indeed find faith (on) the earth?” It is so easy today to have access to his Word, in print, in digital text and in even audio. Believers in old Russia would have loved to even have a portion of the Holy Writ. The Bible is available in many languages, and it is being put aside for entertainment.

**In order that we may grow by it**, the purpose of having God’s Word is our Christian growth. The verb is past tense subjunctive conveying nourishing up. The MSS has unto salvation instead of **by it** which makes our growth in our possession. This does not make sense. By it means the milk provides

nourishment for growth, Lu 1:80: “And the little child was growing and was strengthening in spirit; and he was (in) the deserts until *the* day of his showing (to) Israel.” 2:40: “And the Little Child was growing, and was becoming strong in spirit, *Who* is being filled with wisdom, and the grace of God was (upon) Him.” The verb to grow is conveyed in the NT by growing plants, Mt 6:28: “And why are ye being careful (about) raiment? **Observe** the lilies of the field, how they are growing: they are not laboring nor are spinning;” 13:32: “which is less indeed than all the seeds, but when it should grow, it is greater than the herbs, and it is becoming a tree, so that the birds of the heaven came and are roosting (in) its branches.” Mr 4:8: “And **another** fell (into) the good ground; and was yielding fruit *which* is growing up and is increasing, and one was bearing thirty, and one sixty, and one a hundred,” Lu 12:27: “**Consider** the lilies, how they are growing; they are laboring not, nor they are spinning; but I am saying to you, not even Solomon (in) all his glory was clothed as one of these *was clothed*.” 13:19: “It is **like** to a grain of mustard, which a man took *and* threw (into) his garden; and it grew and became (into) a great tree, and the birds of the heaven roosted (in) its branches;” figure of soul-winning, 1Co 3:6,7: “**I myself** planted, Apollos watered, but God was giving growth; so that that one who is planting is neither anything, nor that one who is watering, but God who is giving growth;” figure of our fruits of righteousness, 2Co 9:10: “Now may **the one** who was supplying seed to the one who was sowing and supply bread (for) eating and multiply your sowing, and increase the fruits of your righteousness;” Word of God is spread, Ac 6:7: “And the word of God was increasing, and the number of the disciples was being multiplied exceedingly (in) Jerusalem, and a great multitude of the priests were being obedient to the faith.” 12:24: “But the word of God grew and multiplied” 19:20: “Thus the word of the LORD was increasing and was prevailing (with) might;” our faith is increasing, 2Co 10:15: “not boasting (to) the things beyond measure (in) other’s labours, but having hope, *while* your faith is increasing, *so that* we were enlarged (among) you (according to) our rule (to) abundance;” the Church is growing, Eph 2:21: “(in) Whom all *the* building *which* is fitted together is increasing (to) a holy temple (in) *the* LORD,” Col 2:19: “and not holding fast the head, (from) Whom all the body, *which* is being supplied and is being knit together (by) the joints and bands, is increasing (with) the increase of God;” truth may grow up, Eph 4:15: “but we may grow up *by* holding the truth (in) love (unto) Him in all things, Who is the head, the Christ;” knowledge is increasing, Col 1:10: “ye may walk worthily of the LORD (to) all pleasing; (in) every good work *by* bringing forth fruit and growing (into) the knowledge of God;” finally grow in grace, 2Pe 3:18: “but keep growing (in) grace, and in *the* knowledge of our LORD and Saviour Jesus Christ. **May to Him** be glory both now and (to) *the* day of eternity. Amen.” But growing unto salvation is not found elsewhere. Salvation is found in 1Pe 1:5,9,10: “who are being guarded (by) *the* power of God (through) faith, (unto) salvation ready to be revealed (in) *the* last time; receiving for yourselves the end of your faith, *the* salvation of *your* souls; (concerning) which salvation *the* prophets, who have prophesied (of) the grace (towards) you, sought out and searched out.” These verses refer to our faith, not the word of God. Our salvation is the result of our faith, we do not grow into salvation. Salvation is not a process, but a gift of God, by grace, through faith, not of works, Eph 2:8,9. RWP says it is our final salvation from 1Pe 1:5, but this deliverance is preserved since we believed (not growing) in the Gospel by the power of God until the manifestation of this deliverance from the coming wrath.

## 1 Peter 2:3

I. Consolation in Suffering, 1Pe 1:1-2:10

D. Responsibilities of present salvation 1Pe 2:1-10

2. Position in grace, 1Pe 2:3-10

**If indeed ye did taste**, the verb is past tense meaning that we experienced from taking the nourishment. In the previous verses we looked at the progress of grace by desiring the sincere reasonable milk. This conditional statement is based upon our agreement to partake in this milk which is the Word of God. If we did receive nourishment from the source, it will leave savour in our hearts. This figurative clause of tasting shows the goodness of Christ. The writer of Hebrews also used this similar simile in our Heavenly gift, the Word of God and the powers of the coming age, Heb 6:4-5: “For *it is impossible* for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of *the* Holy Spirit, and



tasted *the* good word of God and *the* works of power of *the* coming age." Tasting death is another way to express the harsh reality of dying, Mr 9:1: "And He was saying to them, verily I am saying to you, there are some of the ones who have stood here, who should in no wise taste death until they should see the kingdom of God *which* has come (in) power." Joh 8:52: "Therefore the Jews said to Him, now we have known that thou art having a demon. **Abraham** died and the prophets, and Thou Thyself art saying, if anyone should keep My word, he will in no wise taste death (for) ever." Heb 2:9: "but we are seeing Jesus Who has been made lower little some (than) *the* messengers (account of) the suffering of death *Who* has been crowned with glory and with honor, so that He may taste death by *the* grace of God (for) everyone." Our desire for God's Word will reflect that taste.

**That the LORD is good**, savouring God's Word will result in seeing that Jesus Christ is benevolent. The kindness of the Lord is found in the saving work through Christ, Ps 34:8: "O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him."

### 1 Peter 2:4

**To whom** is the word of emphasis in this sentence. This refers to the Lord in the previous verse.

**Is coming** is present tense participle which is substantive to whom. The apposition to this is a Living Stone. As there is no article with the verb, also there is no article with the noun here. Living is present tense participle translated as simple adjective to Stone. This verb means active, powerful, and efficacious. As Christ is our living hope in 1Pe 1:3: "**Blessed** *be* the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead," and our living Logos, 1Pe 1:23: "*because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God." Stone is the metaphor of Christ from the prophecy of Isa 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste." This prophecy is revealed in Mr 12:10: "Read ye **not even** this scripture? Yes! *The stone* which the ones who were building rejected, this became (unto) head of *the* corner." Lu 20:18: "**Everyone** who fell (on) that stone will be broken, but (on) whomsoever it should fall it will grind him to powder." Ac 4:11: "**This** is the stone which was despised (by) you who are building, which became (to) head of *the* corner." This stone is prophesied by Daniel that Christ will return and smote the image's feet which is the revival of the Roman Empire, Da 2:34: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces." There is reference to Messianic revelation with the stone which Jacob placed as a memorial for what he received from God, Ge 28:18: "And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it."

**Has been rejected** is perfect tense participle in the passive voice which is substantive to Stone. The perfect tense shows past action with abiding results. So Christ was thrown out after the trial. Their disapproval was prophesied in Ps 118:22: "The stone *which* the builders refused is become the head *stone* of the corner," and retold by Jesus, Lu 9:22: "saying, it is necessary *that* the Son of man suffered many things, and be rejected (by) the elders and chief priests and scribes, and be killed, and be raised the third day."

**But is chosen, precious** are two adjectives complementing Stone. This Stone is appointed by God to the most exalted office. The Jewish rulers knew that their Messiah would be the chosen of God, Lu 23:35: "And the people had stood beholding, and the rulers (with) them were also deriding, saying, He saved others, let Him save Himself if this is the Christ chosen One of God." Christ is also held in honour.

### 1 Peter 2:5

**Also they themselves** refer to the Christians as we partake in the same nature as our Lord. So the followers of Christ are members of Christ's spiritual body. The temple of idols and even the temple in Jerusalem are built of dead materials, but the Church is the Spiritual temple of God.

**Spiritual house** has living stones which are members of the spiritual body. As Peter means stone, we are like Peter in his confession, a part of God's building. Our building is erected upon that Rock, Living Stone. Jesus said that he would build his Church upon this rock (petra), Mt 16:18: "And I Myself also am saying to thee, 'thou thyself are Peter, and I will build My assembly (on) this rock, and gates of Hades will not prevail against it,' which is the confession and Christ himself. Our church cannot exist unless we have faith in a Saviour. Dead churches are based upon their programs, but Living Churches are living for the glory of God by sharing the Gospel and by keeping themselves unspotted from the world, Jas 1:27: "Pure and undefiled **religion** (before) God, and *the* Father is this: to be visiting orphans and widows (in) their tribulation, to be keeping oneself unspotted (from) the world." The house is singular means that is not a local church, but the church in general.

**Ye are being built** is present tense with passive voice. The verb means to found, establish, and erecting. This thought of building on a foundation which is already established, Isa 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste." Ps 118:22: "The stone *which* the builders refused is become the head *stone* of the corner." Isa 8:14: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Ex 19:6: "And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel." Since Peter refer the subject "ye," the readers are Christians in all five regions, but also include all Christians.

**A holy priesthood** means body of priests. All Christians are priests, as dead churches think it is only their leaders. TDNT: "salvation and dignity are transferred to the community, which, based on Christ as the living stone, is built up into a spiritual temple for a consecrated priestly ministry. The community is priesthood because it offers spiritual sacrifices. As a priestly company it is immediate to God, but there is no priestly caste, for the whole people is a priestly fellowship. It is royal inasmuch as it belongs to the King, serves him, and shares his glory in a ministry of witness." This word is only used here and in 1Pe 2:9. Here is a holy priesthood, and in verse 9 is a royal priesthood. John used a similar term in his Apocalypse, Re 1:6: "and He made us priests in His kingdom to God and Father: to Him *be* the glory and the might (to) the ages of the ages. Amen." The writer of Hebrews says that all believers are priests as we can approach God directly, Heb 4:16: "Therefore let us keep coming (with) boldness to the throne of grace, in order that we may receive mercy, and may find grace (for) opportune help."

**To offer** is past tense infinitive with the use of purpose. We offer the sacrifice of praise (spiritual sacrifices) in our spiritual relationship with God, Heb 13:15: "Therefore (**by**) **Him**, let us keep offering *the sacrifice* of praise (through) all to God, that is, confessing fruit of *the* lips to His name."

**Acceptable** is an adjective which modifies sacrifices. This compound word is from well and accepted, as used by Paul in 2Co 6:2: "for it is saying, I listened to thee in an accepted time and I helped thee (in) a day of salvation: behold, now *is the* well-accepted time, behold now *is the* day of salvation." These sacrifices are well approved by God. These sacrifices can only be well-accepted to God by Jesus Christ as the merits of the great sacrifice by our Lord on the cross make it possible through the intercessor before the throne of God, Heb 10:19: "Therefore *although we are having*, brethren, boldness (for) entrance into the holies (by) the blood of Jesus."

## 1 Peter 2:6

It is being contained is present tense which the verb means of contents or of a writing. This is focused on the letter written, Ac 23:25: "write a letter *which* was having this form." And the amazement seized as surrounding, Lu 5:9: "For **astonishment** laid hold on him and all the ones (with) him, (at) the haul of the fishes which they took." Peter uses this verb to promote the previous with quoting Scripture, Isa 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a

precious corner *stone*, a sure foundation: he that believeth shall not make haste.” Textus Receptus uses “wherefore also: *διο και*,” but the Majority text has “for: *διotti*” which can also be “because.”

**And the one who is believing (on) him shall in no wise be put to shame**, is a direct quote from LXX as Peter did with 1Pe 3:10-12 quoting from Ps 34:13-17. This would upset the KJV only crowd.

### 1 Peter 2:7

**The preciousness** means the honour which belongs to us who believe. As Christ has dignity of office, Heb 5:4: “And anyone is not taking the honor **to himself**, but that one who is being called (by) God, even as also Aaron *was called*,” Christians share this honour as living stones built into the spiritual house.

**Are disobeying** is a verb of present tense participle which is contrasting the ones who are believing. This word is TDNT: “used of the wilderness generation in Heb 3:18, that of the flood in 1Pe 3:20, all sinners in Ro 2:8, and Gentiles in Heb 11:31 Ro 11:30. ‘To believe’ is the opposite in Ac 14:1-2, and unbelief is parallel. We find an absolute use in Ac 14:2 Ro 15:31 1Pe 2:7. Important phrases are disobeying the word, [1Pe 2:8] the gospel, [1Pe 4:17] and the Son. [Joh 3:36] disobedient, false teachers are ‘disobedient’ in Tit 1:16, believers were once ‘disobedient’ in Tit 3:3, and Paul was ‘not disobedient’ to the vision in Ac 26:19.” [cf. also Ro 1:30 2Ti 3:2]

### 1 Peter 2:8

**They are disobeying** is present tense participle translated with the use of cause. AMP, Murdoch, NET, TWENTY, and Williams all translated with the use of cause, while only Tyndale translated it as attendant circumstance: “and believe not.” Most translations did not put a use to it. These ones disobeyed the Word of God as it caused displeasure, was annoyed or enraged them.

### 1 Peter 2:9

**But** is contrast of the disobedient ones in previous verse.

**Ye** is emphatic as **ye yourselves**.

**Chosen race** is an elected offspring, Isa 43:20: “The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.” We have a brotherhood in the spiritual sense of the new birth, 1Pe 1:23. The second identity of believers is **kingly priesthood**, which is mentioned back in 1Pe 2:5 where it was a holy priesthood, but now a royal priesthood. The holiness now it part of a **holy nation**, Ex 19:6: “And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.” This does not apply to the national Israel, but to the spiritual people of believers, both Jews and Gentiles, Ro 9:24: “And **Whom** He called us not only (from among) *the* Jews, but also (from among) *the* nations.” Which are a people (ones of the same beliefs) for a possession. We are purchased by the blood of Christ, Ac 20:28: “Therefore **keep taking heed** to yourselves and to all the flock (in) which the Holy Spirit set you *as* overseers, to be shepherding the assembly of the LORD and God, which He purchased (with) His own blood.” AV translates this as peculiar.

**Virtues** means we are the self-declaration or fame of the excellencies for his praise, Isa 43:21: “This people have I formed for myself; they shall shew forth my praise.” We have moral worth in his sight, 2Pe 1:3,5: “As His divine power has given to us **all things** which *pertain* (to) life and piety, (through) the knowledge of the One Who called us (through) glory and virtue. But for **this very reason** also, *after* ye have brought in besides all diligence, supply ye the virtue (in) your faith, and the knowledge (in) that virtue,” Php 4:8: “For **the rest**, brethren, whatsoever *things* are true, whatsoever venerable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if any virtue and if any praise, keep considering these things.”

**Who called you** is past tense participle being substantive to him. God calls us to become Christians, Ro 8:30: “but He predestinated whom, He also called these; and He called whom, He also justified these; but He justified whom, He also glorified these.”

**His wonderful light** is the opposite of darkness which we previously walked. This marvelous light is a favourite word for John, Joh 1:4-9 3:19-21 5:35 8:12 9:5 11:9-10 12:35-36,46 1Jo 1:5,7 2:8-10 Re 21:24 22:5.

## 1 Peter 2:10

**Not a people** is from Ho 2:23: “And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.”

**Have not obtained mercy** is perfect tense participle with passive voice. This modifies not a people. This perfect tense is past action with abiding results meaning that in the past affected the future results, Ro 9:25: “as also He is saying (in) Hosea, I will call My people which *are* not My people; and the beloved *one* which *are* not, beloved *one*.”

**Obtained mercy** is past tense participle with passive voice. This modifies a people. The change from perfect to past tense displays the single event of conversion ended with mercy.

Earlier we looked at our progress in grace, 1Pe 2:1-2, and now we finished looking at the position in grace for our present salvation, 1Pe 2:3-10. To have progress in grace, we need to desire God’s Word, 1Pe 2:2. To see our position in grace for our present salvation, we need to understand how precious we are in God’s building, 2Pe 2:7. So this concludes the first section of this epistle which is our consolation in suffering, next Peter moves on to our conduct in suffering.

## 1 Peter 2:11

II. Conduct in Suffering, 1Pe 2:11-4:11

A. The principles 1Pe 2:11-17

1. Strangers in the world, 1Pe 2:11-12
2. Subject to governors, 1Pe 2:13-17

11 Beloved, **I am exhorting** you as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul; 12 *by* having your right manner of life (among) the nations, (in) which they are speaking against you as evildoers, *because* they beheld *you* (through) *your* good works in order that they may glorify God (in) *the* day of visitation. 13 Therefore **be in subjection** to every human institution (for the sake of) the LORD, whether to the king as *one who* is being supreme, 14 or to governors, as *ones* who is being sent (by) him, (for) vengeance *on* evildoers and praise *to* welldoers; 15 because so is the will of God, *that ye who are* well doing are putting to silence the ignorance of those senseless men; 16 as free *men are*, and *because ye* are not having freedom as a cloak of malice *is*, but as bondmen of God *are*. 17 **Honor all, love the brethren, keep fearing God, keep honoring the king.**

1. Strangers in the world, 1Pe 2:11-12

**Beloved**, this is endearing term of Christians, one for another, 1Co 4:14: “**I am not writing these things** so that I am shaming you, but I am admonishing *you* as my beloved children *are*.” 10:14: “Wherefore, my **beloved**, **keep fleeing** (from) idolatry.” This vocative is addressing them with tenderness to soften the following exhortation.

**I am exhorting you** is present tense meaning that Peter is continually admonishing us in the manner of strangers, Heb 11:13: “All these ones died (in) faith, not having received the promises, but having seen them from afar, and having embraced *them*, and having confessed that they are strangers and sojourners (on) the earth,” (Christians whose home is in heaven) and sojourners, 1Pe 1:1, (in reference to heaven as the native country, one who sojourns on earth).

**Should be abstaining for yourselves from**, the verb is present tense infinitive in the middle voice translated with the use of indirect discourse. The verb means “we should be refraining for ourselves from” in a continuous sense.

**The fleshly lusts** mean carnal desires. These desires are governed by mere human nature not by the Spirit of God, 2Co 7:1: “Therefore *because* we were having **these** promises, beloved, let us cleanse ourselves (from) every defilement of flesh and spirit, perfecting holiness (in) fear of God.” TDNT: “But it usually denotes evil desire as indicated by the object (a woman in Mt 5:28, other things in Mr 4:19), by the orientation, [*cf. Ga 5:17*] by the instrument (the heart in Ro 1:24, the body in Ro 6:12, the flesh in Eph 2:3, the eyes in 1Jo 2:16), or by the manner (carnal in 1Pe 2:11, worldly in Tit 2:12, defiling in 2Pe 2:10, etc.).”

**Which are warring against the soul**, the verb is present tense meaning to carry on a campaign, Jas 4:1: “**Whence** *are* wars and fightings *coming* (among) you? *Is it not* thence, (from) your pleasures which is warring (in) your members? Yes!” This is a struggle between the flesh and the spirit, Ga 5:15-24. The word “which” is referring to the lusts above.

## 1 Peter 2:12

**Having** is present tense participle translated with the use of manner “by.” Garnier translated with the use of time: “while having your beautiful demeanor;” AMP, Moffatt translated with the use of imperative: “Conduct yourselves properly” as did Murdoch: “And let your behavior be decorous;” so did NET: “and maintain good conduct;” and also TWENTY: “Let your daily life among the Gentiles be so upright,” finally Tyndale: “and see.” I do not understand why the above translations added “and” as it is not attendant circumstance as the main verb is indicative not imperative. Most translations do not give a use to it “having.”

**Your right manner of life** means your conversation, deportment or conduct. The adjective with this is “right” which means good, genuine and approved. The world is watching for our slips in our moral conduct.

**In which** is referring to the nations.

**They are speaking against you** means that the onlookers of the world are gossiping about our good works as evil doers as the Jewish leaders said to Pilate that Jesus was an evil-doer, Joh 18:30: “They answered and said to him, if this One were not an evil doer, we possibly delivered not up Him to thee.” Jesus said, “The world is not being able to be hating you; but it is hating me, because I myself am bearing witness (concerning) it, that its works are evil.” When we are falsely accused as evil doers, let your conscience be entirely clear, 1Pe 3:16. But let none of us keep suffering as an evil doer, 1Pe 4:15.

**They beheld** is past tense participle translated with the use of cause. The meaning is inspecting, or considering. The world is taking note of the conduct of Christians. The motivator of our good works is twofold, they may be won to Christ as the Holy Spirit will convict their darkness as they see the works of light, Joh 16:8: “and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment.” Secondly, if they will not repent, they will be ashamed at the day of visitation and they will bow their knee anyway, 1Pe 3:16. Jesus said: The Holy Spirit will bear witness concerning me and ye yourselves will also be bearing witness, Joh 15:26,27: “But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me; and ye yourselves also are bearing witness, because ye are (with) Me (from) *the* beginning.”

**May glorify** is past tense subjunctive. This is the purpose of our right manner of life to glorify God. The past tense is from our upright and consistent lives in our day to glorify God in the day of visitation. Jerusalem did not know its first day of visitation, Lu 19:44: “<sup>Lu 19:44</sup> and will level thee and thy children with the ground (in) thee, and will not leave (in) thee a stone (upon) a stone, which thou knew not the season of thy visitation.” So those who are watching your deportment will glance at God, as every knee will bow, Ro 14:11: “For **it has been written**, I myself am living, *the* LORD is saying; that every knee will bow to Me, and every tongue will confess to God.” Php 2:10: “in order that (at) the name of Jesus every knee may bow of *beings* in heaven and on earth and under the earth.” Every abomination and disobedience will be visited by his glory, Jer 6:15: “Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.”

## 1 Peter 2:13

II. Conduct in Suffering, 1Pe 2:11-4:11

A. The principles 1Pe 2:11-17

2. Subject to governors, 1Pe 2:13-17

They considered our good works as strangers in the world, we now need to conduct ourselves in times of suffering as good ambassadors to every human ordinances, 2Co 5:20.

1Pe 2:13,14 are identical to Rom 13:1,3,4: “Let every soul keep subjecting to oneself to authorities which are being above *him*. For there is **no** authority except (from) God; and the ones who are authorities are appointed (by) God. For **the rulers** are not a terror of good works, but of evil *ones*. But are thou desiring **not** to be afraid of that authority? No! Are thou practicing **the good**, and will thou have praise (from) it? For a servant **of God** is to thee (for) good. But if thou should be practicing **that evil**, keep fearing; for it is wearing not the sword in vain: for a servant of God is an avenger (for) wrath to the one who is doing that evil.”

**Therefore** means consequently of the world inspecting our good works.

**Be in subjection** is past tense imperative. This verb is the word of emphasis in this sentence. We need to yield to every man’s institutions as these authorities have been subjected to Christ, 1Pe 3:22. Peter leans not to any type of government, but supports law and order, Ro 13:1-8. If a law goes against God, we must obey God, Ac 4:20.

**King** means a king like David, Mt 1:6; Herod, Mt 2:1 Ac 12:1; Pharaoh, Ac 7:10; and Agrippa, Ac 25:13.

**As being supreme** means one who is superior in rank, authority, and power. This higher power is explained by Paul that these authorities are appointed by God, Ro 13:1: “Let every soul keep subjecting to oneself to authorities which are being above *him*. For there is **no** authority except (from) God; and the ones who are authorities are appointed (by) God.”

## 1 Peter 2:14

**To governors** means a leader, Mt 10:18: “and also ye will be brought (before) governors and kings (on account of) Me, (for) a testimony to them and to the nations.”

**Being sent** is present tense participle in passive voice. This modifies governors.

**For vengeance** means justice, 2Co 7:11: “For **behold** ye grieved this same thing (according to) God, how much diligence worked *it* out in you? But *what* **defence**, but indignation, but fear, but longing, but zeal, but vengeance; ye proved yourselves to be pure (in) every *way* (in) this matter!”

**Evildoers ... welldoers**, both are objective genitive meaning they receive the action of **vengeance ... praise**, Ro 13:3: “For **the rulers** are not a terror of good works, but of evil *ones*. But are thou desiring **not** to be afraid of that authority? No! Are thou practicing **the good**, and will thou have praise (from) it?”

### 1 Peter 2:15

**Well doing** is present tense participle in the accusative case which is substantive to (understood) the plural “you: umas” which would be accusative of general reference to the infinitive “are putting to silence.”

**Are putting to silence** is present tense infinitive which is used as indirect discourse with the meaning of to stop the mouth, make speechless, reduce to silence. Present tense rendering a continuous silence.

**The ignorance** means of not knowing, 1Co 15:34: “**Wake up** righteously, and stop sinning; for some are having ignorance of God: I am speaking (to) your shame.” This would include the ignorance of self and of God which would be of evil.

**Of those senseless men** means those men are foolish, stupid, and without reason, as the Pharisees “fools,” Lu 11:40; rich farmer, “fool,” Lu 12:20; and the wicked teaching their followers, “foolish,” Ro 2:20. The article makes it “those” of previous reference to evil doers in 1Pe 2:14. These men are subjective genitive meaning that these men did not obtain knowledge.

### 1 Peter 2:16

**Free** refers back to 1Pe 2:13 to the main verb “be YE in subjection,” those who are exhorted to submit. These ones are free from sin, Ro 6:18: “And *because* **ye have been set free** (from) sin, ye were become bondmen to righteousness,” the law, Ro 7:3-4 Ga 2:4: “And (**on account of**) **the alien false brethren**, who came in by stealth to spy out our freedom which we are having (in) Christ Jesus, in order that they might be bringing us into bondage,” and spiritual death, Ro 6:21-22 8:21. If we permit sin to reign in our body, we are return to slavery as we are submitting to the flesh, Ro 6:20: “For **when** ye were bondmen of sin, ye were free as to righteousness.”

**Are not having** is present tense participle translated with the use of cause. Tyndale translated with the use of concession: “and not as though ye took.” All other translations did not give a use to it. Present tense shows the continuous action of holding such freedom.

**As a cloak of malice** means a covering of ill-will. The word cloak is only found here in the NT. We are hiding the real intention. We should not make an excuse desiring to injure another.

**But as bondmen of God** is the contrast of being free as there is no such thing as absolute personal freedom, this would result in anarchy (everyone doing what is right in their own eyes, De 12:8: “Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes”). Therefore, as soon as we are free from sin, we become bondmen to God, Ro 6:22: “But **now** *because* ye were set free (from) that sin, and became bondmen to God, ye are having your fruit (unto) sanctification, and the end *is receiving* eternal life.”

### 1 Peter 2:17

**Honour** is past tense imperative. This verb means to revere. The past tense means that it is impossible to honour everyone, as our reverence cannot go to the devil, and his servants, 1Ti 6:1: “**As many as** bondmen are (under) yoke, let them keep esteeming their own masters of all honor, in order that the name of God and the teaching might not be being blasphemed.”

**All** is the word of emphasis in the sentence.

**Love** is past tense imperative. This verb is agape which sacrificial love is. This is only found here with **brethren** meaning that this deep Godly love would be hard as the brethren are spread out, 1Pe 1:1. Peter also used the past tense in 1Pe 1:22. TR and MSS has it in present tense because of Jesus' command to love our enemies, Mt 5:44: "but I Myself am saying to you, keep loving your enemies, keep blessing the ones who are cursing you, and keep praying (for) the ones who are despitefully using you and are persecuting you; keep doing well to the ones who are hating you," Lu 6:27,35: "But I am saying **to you** who are hearing, keep loving your enemies, keep doing well to the ones who are hating you. But **keep loving** your enemies, and keep doing good, and keep lending, hoping for again nothing; and your reward will be great, and ye will be sons of Highest; for He Himself is good (to) the unthankful and wicked;" and Paul's exhortation to love our wife, Eph 5:25,33: "Husbands, **keep loving your own wives**, even as also the Christ loved the assembly, and gave up Himself (for) it. However also **ye** *that is everyone*, so let each keep loving his own wife as himself; and *let the wife keep submitting* in order that she might be fearing the husbands;" and love not the world, 1Jo 2:15: "**Stop loving the world, nor the things** (in) that world; if anyone should be loving the world, the love of the Father is not (in) him." All three we come into contact with everyday, so BYZ or Majority text would seem probable as our brotherly love is Philadelphia, Heb 13:1: "**Let the brotherly love keep abiding**," not agape theos, Ro 12:10: "*keep being* loving affection in the brotherly love (towards) one another; keep going before one another in honor." Notice in this verse, we are to have loving affection, philostorgos, which is from philos (love between friends).

**Keep fearing God** is present tense imperative. This is continuous reverence for a Holy God. One of the malefactors said on his cross said to the other malefactor, do you not fear God? Yes! Lu 23:40: "And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou are (under) the same judgment? Yes!" A devout man who feared God, Ac 10:2: "a pious *man* and *who* is fearing God (with) all his house, both *who* is doing much alms to the people, and *who* is supplicating God continually." Cornelius is one who feared God, Ac 10:22: "And these ones said, Cornelius a centurion, a righteous man and fearing God, and being borne witness to (by) the whole nation of the Jews, was divinely instructed (by) a holy messenger, to send for thee (to) his house, and to hear words (from) thee." Men of Israel, being addressed by Paul, ye who are fearing God, Ac 13:16: "And after Paul has rose up, and has made a sign with the hand, said, men Israelites, and the ones who fearing God, hearken." Men and children of the same address by Paul, Ac 13:26: "**Men** brethren, sons of *the* race of Abraham, and the ones (among) you who was fearing God, the word of this salvation was sent to you." Servants, keep obeying God, Col 3:22: "Bondman, **keep obeying the masters** (in) all things (according to) the flesh, not (with) eye-services, as men-pleasers *are doing*, but (in) simplicity of heart, *because* ye are fearing for yourselves God." And those in heaven saying with a loud voice, fear God, Re 14:7: "saying (with) a loud sound, fear God, and give to Him glory, because the hour of His judgment came and worship the One Who has made the heaven and the earth and the sea and fountains of waters." This last one is changed to the past tense because judgment is come. The fear of God is the beginning of knowledge, Pr 1:7: "The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction." Submitting yourselves to one another in the fear of Christ, Eph 5:21: "submitting yourselves to one another (in) *the* fear of Christ."

**Keep honouring the King** is present tense imperative. This is continuous reverence only to the office, not to the person, as to some dictators, it would be difficult to give our honour. Notice the last two imperatives are present tense as we are in contact with God and the office of a King on a daily basis, so it can be continuous. Honour & King together is only used here in the NT.

## 1 Peter 2:18

### II. Conduct in Suffering, 1Pe 2:11-4:11

#### B. The particulars 1Pe 2:18-20; 3:1-17

##### 1. Servants, 1Pe 2:18-20



2. Wives, 1Pe 3:1-6
3. Husbands, 1Pe 3:7
4. All, 1Pe 3:8-17

As we continue with our conduct in suffering, we, as strangers in this world, are exhorted to be subjected to the institutions that God ordained, 1Pe 2:11-17. Now we are going to look at the institutions ordained by men. Slavery is not of God, but of man. The idea that God or Christianity encourages or approves of slavery is false. In fact, anybody who was caught selling another person into slavery was to be executed. However, since voluntary slavery was widely practiced during biblical times, the Bible proscribes laws to protect the lives and health of slaves. Paul, the author of many of the New Testament writings, virtually ordered the Christian Philemon to release his Christian slave from his service to "do what is proper." In addition, numerous verses from the New Testament show that God values slaves as much as any free person and is not partial to anyone's standing before other people. Slavery was permitted in the Bible because of sin in the world. It existed before the Jews were formed as a nation and it existed after Israel was conquered. God allows many things to happen in the world such as storms, famine, murder, etc. Slavery, like divorce, is not preferred by God. Instead, it is allowed. While many nations treated their slaves very badly, the Bible gave many rights and privileges to slaves. So, even though it isn't the best way to deal with people, because God has allowed man freedom, slavery then exists. God instructed the Israelites to treat them properly. The following text does not suggest that slavery is a good idea in the modern world. But it is a requirement of scholarly integrity, and of any true understanding of the Bible, that we should refrain from importing our own modern political and social values into the text.

18 **The servants**, keep being subject (in) all fear to *your* masters, not only to the good and gentle, but to the crooked. 19 For **this** is acceptable, if anyone is enduring griefs *while* anyone is suffering unjustly (for sake of) conscience towards God. 20 For **what** glory *is it* if *while* ye are sinning and are being buffeted, will ye endure *it*? But **if** *while* ye are doing good and are suffering, ye will endure, this is acceptable (with) God.

## II. Conduct in Suffering, 1Pe 2:11-4:11

### B. The particulars 1Pe 2:18-20; 3:1-17

#### 1. Servants, 1Pe 2:18-20

**The servants** is an address with an article meaning these definite house servants. These are not slaves (δουλος) which the Bible condemns. This noun οικητης is found here and Lu 16:13: "**No** servant is being able to be serving two Lords, for either he will hate the one, and he will love the other; or he will hold to one, and he will despise the other. Ye are not being able to be serving God and riches." Ac 10:7: "And when the messenger who was speaking to Cornelius departed, *after* he has called two of his servants, and a pious soldier of the ones who were continually waiting on him," Ro 14:4: "Who are **thou** thyself the one who is judging another's servant? He is standing or falling to his own **master**. And **he will be made to stand**; for God is able to make him stand."

**Keep being subject** is present tense participle translated with the use of imperative. These readers are exhorted to continue in their submission. It was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden."

**Masters** means masters of the house. This is the despotes, 2Ti 2:21: "Therefore **if** anyone should purged himself (from) these, he will be a vessel (to) honor, sanctified, and serviceable to the master, prepared (for) every good work." These masters can also be over their slaves, (δουλος), 1Ti 6:1: "**As many as** bondmen are (under) yoke, let them keep esteeming their own masters of all honor, in order that the name of God and the teaching might not be being blasphemed." These masters here are as our supervisors of our day.

**The good and gentle** are two adjective, and here they have the same meaning because the first adjective has an article and the second does not with the conjunction “and: καί” (Grandville and Sharp rule). They mean a pleasant fair person. The wisdom from above is both good and gentle but in a distinctive way, Jas 3:17: “But **that** wisdom from above is first pure, then peaceful, gentle, yielding, full of mercy, and of good fruits, impartial, and unfeigned.” These are plural as below with crooked that they would be modifying masters.

**To the crooked** means the forward. Today we would called them bad bosses. The tests of obedience are to these unfair bosses.

### 1 Peter 2:19

**This** is the word of emphasis in this sentence. As singular of “this” refers back to the previous verse of subjecting to bad bosses.

**Acceptable** means grace which to take delight even unfavourable circumstances. So suffering is understood as grace.

**If anyone is enduring griefs** means to bear patiently as Paul did, 2Ti 3:11: “persecutions, sufferings, such as happened to me (in) Antioch, (in) Iconium, (in) Lystra; what manner of persecutions I endured, and (out of) all the LORD delivered me.” In our temptations, we will be able to bear it patiently as God will make a way of escape, 1Co 10:13: “**Temptation** has not taken you except what belongs to man *is found*; and faithful *is* God, Who will not allow *that* ye are tempted (above) what ye are being able, but will make (with) temptation also the issue, *that* ye are being able to bear *it*.” Notice our griefs are plural meaning that we will have many sorrows, afflictions and annoyances. And the verb is present tense meaning that we need to continually endure these afflictions.

**Suffering** is present tense participle translated with the use of time. We are enduring sorrows while we are suffering unjustly. Garnier, Message, Moffat agree with this. NET translates with the use of manner: “someone endures hardships in suffering unjustly.” And Phillips translates with the use of concession: “though he knows he is suffering unjustly.” All other translations do not put a use to it.

**For sake of conscience towards God** means that we do take pleasure in these sufferings but it is our duty to God. God is objective genitive, as for this reason it is translated towards God, as we know in our mind it is for God.

### 1 Peter 2:20

**What** is the word of emphasis here in this sentence. What sort of praise will we receive?

**Ye are sinning** is present tense participle translated with the use of time. The present tense makes this continuous sin. AMP, ASV, AV, Murdoch agree with this. NET translates with the use of condition: “But if you do good and suffer and so endure,” the same with Phillips: “if you are patient in bearing a punishment.”

**And are being buffeted** is present tense participle also translated with the use of time. The present tense makes this continuous treatment with violence. The above mentioned translations interpret that same use as with the verb sinning.

**Ye will endure** is future tense meaning we will stand fast.

**This is acceptable** is repeated from the previous verse, adding this time “**with God**” because for the sake of conscience towards God.

### 1 Peter 2:21

## II. Conduct in Suffering, 1Pe 2:11-4:11

### B. The particulars 1Pe 2:18-20; 3:1-17

1. Servants, 1Pe 2:18-20
2. Wives, 1Pe 3:1-6
3. Husbands, 1Pe 3:7
4. All, 1Pe 3:8-17

### C. The Pattern 1Pe 2:21-25; 3:18-4:11

1. Christ our example, 1Pe 2:21-23
2. Christ our Redeemer, 1Pe 2:24-25 & 3:18-22
3. Christ our Sanctifier, 1Pe 4:1-11

21 For ye are called (**unto**) **this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps; 22 Who did no sin, neither guile was found (in) His mouth; 23 Who was not returning abuse *while* He was being reviled, He was not threatening *while* He was suffering, but He was giving *Himself* over to the One Who is judging righteously;

As we looked at the particulars of servants in our conduct in suffering, Peter now leaves this subject and goes on to the pattern we have in Christ in regards to our conduct in suffering. Peter will return to the particulars of our conduct in suffering in 1Pe 3:1. Our model in Christ is for us to imitate as he is our example.

### C. The Pattern 1Pe 2:21-25; 3:18-4:11

1. Christ our example, 1Pe 2:21-23

**For ye are called** is past tense meaning at one point in the past we were called. Peter says: “Wherefore rather, brethren, be diligent to be making your calling and choosing sure, for if ye are doing for yourselves these things ye shall in no wise stumble at any time.” 2Pe 1:10.

**Because also Christ suffered for us**, this fact of his suffering will let us have these feelings in common. As Jesus went through suffering, “For keep letting this mind be (in) you which was also (in) Christ Jesus,” Php 2:5. “And all indeed who are wishing to be living piously (in) Christ Jesus will be persecuted;” 2Ti 3:12.

**Leaving us an example** is present tense participle with the use of result. Garnier translated with the use of time: “while devising a style sheet.” Murdoch translated with the use of attendant circumstance: “and left us this pattern.” Along with Phillips: “and left you a personal example.” And also TWENTY: “and left you an example.” All other translations left it in its participle state. The word example means model, a writing copy which is only found here in the NT. This is not to be as imitation in suffering, but rather our commitment to his way of suffering. When the manuscripts were being copied, they would try to almost trace word for word as children in old times would use a copy-head to learn the letters of the alphabet. “For I gave to you an example, in order that as I myself did to you, and ye yourselves might be doing,” Joh 13:15. “Ye are having tribulation (in) the world; but keep being of good courage, I myself have overcome the world,” Joh 16:33

**In order that ye might be following in his steps.** The verb is present tense subjunctive, so the purpose of having an example is that we would follow closely upon his footprints. It is like trying to step into previous footprints in the snow so we can follow our way out. The word steps is found here and in Ro 4:12 and 2Co 12:18. “and keep walking (in) love, even as also Christ loved us, and gave up himself (for) us, an offering and sacrifice to God (for) an odour of a sweet smell,” Eph 5:2. “(By) this we have known the love, because he himself laid down his life (for) us; and we ourselves are owing to be laying down our lives (for) the brethren,” 1Jo 3:16.

## 1 Peter 2:22

**Who** is referring to Christ in the previous verse.

**Did no sin**, past tense as there was no action, not a single act, in the life of Jesus which he did not trespassed against God. This is a quotation from Isa 53:9: “And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth,” and quoted in Heb 4:15: “For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin.”

**Neither guile** was found in his mouth, past tense in passive voice meaning that Jesus stood the test of scrutiny. As earlier, the world is inspecting our lives, 1Pe 2:12, the same did for Christ. The result of their consideration is negative. There are no deceitfulness from the lips of Jesus, Mt 26:63: “But Jesus was being silent and the high priest answered and said to Him, I am adjuring Thee (by) the living God, in order that Thou may tell us if Thou are the Christ, the Son of God.” Joh 18:23: “Jesus answered him, if I spoke evil, bear witness (concerning) the evil; but if well, why are thou striking Me?”

### 1 Peter 2:23

**Who** again refers to Christ in 1Pe 2:21.

**Was not returning abuse** is imperfect tense which is past action with linear. We need to repay railing with blessing, 1Pe 3:9 1Co 4:12: “and are laboring, working with our own hands; *although* we are being railed at, we are blessing; *although* we are being persecuted, we are bearing.”

**He was being reviled** is present tense participle in the passive voice. This was translated with the use of time. AMP, AV, Garnier, Murdoch, NET, Phillips, Tyndale and WEB all agree. Moffatt translated as attendant circumstance: “and made no retort,” TWENTY did the same with “but” instead of “and”: “but he did not answer with abuse.”

**He was suffering** is present tense participle translated again with the use of time. All translations who agreed above did the same. Moffatt translated as attendant circumstance: “he suffered and,” so did Murdoch even though this translation put the use of time “reviled” but here: “and he suffered and,” TWENTY did the same with “but” instead of “and”: “he suffered, but.”

### 1 Peter 2:24

C. The Pattern 1Pe 2:21-25; 3:18-4:11

2. Christ our Redeemer, 1Pe 2:24-25 & 3:18-22

24 Who Himself bore our sins (in) His body (upon) the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed. 25 For **ye were** as sheep *who* are going astray *are*, but ye are returned now (to) the shepherd and overseer of your souls.

As Peter displayed to us Christ as an example for the pattern in our conduct for suffering, now let us look his redeeming grace.

**Who** himself again refers to Christ in 1Pe 2:21, but this time adds emphasis with the pronoun he.

**Bore** is past tense meaning that one time in the past Christ’s bearing of sin on the cross in his self-offering for sin, Heb 9:26,28: “since it was necessary for Him to suffer (from) *the* foundation of *the* world; but now once (in) *the* consummation of the ages, (for) *the* putting away of sin, He has been manifested (by) the sacrifice of Himself, thus *after* Christ once was offered for to bear *the* sins of many, He will appear (out of) a second time to the ones who are awaiting Him (apart from) sin (for) salvation.” This is a quotation from Isa 53:12: “Therefore will I divide him *a portion* with the great, and he shall

divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

**Upon the tree**, not cross for the Greek word is xulon while cross is stauros, not like the green tree in Lu 23:31: “for if they are doing these things (in) the green tree, what shall take place (in) the dry?” but just wood, 1Co 3:12: “Now if **anyone** is building up (on) this foundation gold, silver, precious stones, wood, grass, straw,” Ac 5:30: “**The God** of our fathers raised up Jesus, Whom ye yourselves killed having hanged (on) a tree;” 10:39: “and we ourselves are witnesses of all things which He did both (in) the country of the Jews and (in) Jerusalem; and Whom they put to death having hanged *Him* (on) a tree.” Ga 3:13: “**Christ** ransomed us (from) the curse of the law, *by* having become a curse (for) us; for it has been written, cursed *is* everyone who is hanging (on) a tree.”

### 1 Peter 2:25

**We were** is imperfect tense and is the word of emphasis in this sentence. This is quoting from Isa 53:6: “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

**The Shepherd and overseer** are two nouns with the same meaning as the first noun has an article while the second noun does not joined with “and: kai.” This is Grandville & Sharp rule. They are both guarding our souls. “For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out” Eze 34:11: “For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.”

Peter will continue with this topic in 1Pe 3:18 as now he returns to other particulars in our conduct in suffering. The first individuals were servants, now Peter will address the wives in 1Pe 3:1-6.

### 1 Peter 3:1

#### II. Conduct in Suffering, 1Pe 2:11-4:11

##### B. The particulars 1Pe 2:18-20; 3:1-17

1. Servants, 1Pe 2:18-20
2. Wives, 1Pe 3:1-6
3. Husbands, 1Pe 3:7
4. All, 1Pe 3:8-17

1 **Likewise**, the wives, keep being subject to your own husbands, in order that they may be gained (without) the word, (by) the conduct of the wives, even if any are disobedient to the word, 2 having witnessed your chaste conduct *which is carried out* (in) fear; 3 stop letting the adorning be outward whose of braiding of hair, and putting around of gold, or putting on of garments; 4 but *let your adorning keep being* the hidden man of the heart (in) the incorruptible ornament of the meek and quiet spirit, which is of great price (before) God. 5 For **thus** formerly also the holy women who were hoping (in) God were adorning themselves, by being in subjection to their own husbands; 6 as Sarah obeyed Abraham, *because* she was calling him lord, of whom ye became children; are doing good and are not fearing *with* no consternation.

##### B. The particulars 1Pe 2:18-20; 3:1-17

2. Wives, 1Pe 3:1-6

1Pe 3:1 is identical to Eph 5:22: “Wives, keep submitting yourselves to your own husbands, as to the LORD.”

**Likewise** is an adverb modifying the verb from keep being subject in 1Pe 2:18, which is the word of emphasis in this sentence. The meaning is in the same way as the servants in 1Pe 2:18. This is not saying

that the wives are servants, but they have a need of subjection to their own husbands, as the servants to their masters. The wife has a lord, kurios (κύριος) in her husband, 1Pe 3:6, while the servant has a master, despotes (δεδωτοτης), 1Pe 2:18.

**The wives** means the women but because of the context, it is rendered wives as to their own husbands. This address is vocative like: the servants, 1Pe 2:18; the husbands, 1Pe 3:7; all, 1Pe 3:8. So the first three has articles to define each group which the last has no article because it identifies not a group but rather all which Peter would like to address.

**Keep being subject** is present tense imperative. The present tense is a continuous sense to obey as it is the same verb and same tense as in 1Pe 2:18. TDNT: "Lu 2:51 stresses the subjection of the boy Jesus to his earthly parents. Like the subjection of wives to husbands, [Col 3:18 Eph 5:21 1Pe 3:1 Tit 2:5] this is according to a divinely willed order." This is a voluntary step, it is not a command as all other exhortations from Peter. But this is great advice to let the husband to be the head of the home as Christ is head of the church, Eph 5:23: "for *the* husband is head of the wife, as also the Christ *is* head of the assembly, and He Himself is saviour of the body." Many church leaders try to rule their churches, but Peter later is exhorting the elders to shepherd the flock and let the Chief Shepherd guide them to be examples instead of force and greed, 1Pe 5:1-4.

**They may be gained** is past tense subjunctive in the passive voice. This means to win him over to the kingdom of God, to gain one to faith in Christ. The past tense is a supposition of a possibility.

**Without the word** means the possibility of not preaching continuously at her husband. As God promotes the free will, it is better to let the Holy Spirit do its work through the wife.

**By the conduct of the wives** means the work of the Holy Spirit will reveal in the Godly behaviour of the wife. The wife's manner of life will shine into the darkness of her disobedient husband, who is unsaved.

**Even if any** means that there was a strong possibility in the early church that the wife received the Lord and the husband did not. This may go the other way also that the husband is saved and the wife is not. The reverse situation would be that the husband would live a godly life in front of his wife. It is Biblically wrong for someone who is a believer to marry an unbeliever, 2Co 6:14: "**Stop being** diversely yoked with unbelievers; for what participation *is becoming* righteousness and lawlessness? And what **fellowship** *is having* light (with) darkness?"

## 1 Peter 3:2

**Having witnessed** is past participle with the use of means. The means to gain an unbeliever would be to witness with a behaviour of moral purity, 1Jo 3:3: "**And everyone** who is having this hope (in) Him, **is purifying himself**, even as He Himself is pure." 1Ti 5:22: "**Keep laying hands** quickly on no one, nor **keep sharing in sins** of others. **Keep guarding thyself pure**." Jas 3:17: "**But that wisdom** from above **is** first pure, then peaceful, gentle, yielding, full of mercy, and of good fruits, impartial, and unfeigned." Don't expect your spouse to live a godly life if they are not saved, and don't expect your spouse to be saved if you are not living a godly life.

## 1 Peter 3:3

**Stop letting be outward** is present tense imperative with negation. The present tense means that these women were already dedicated to their outward image.

**The adorning** means their arrangement of making oneself beautiful, 1Ti 2:9: "in like manner also *that* the women are adorning themselves (in) seemly guise (with) modesty and discreteness, not (with) platings, or gold, or pearls, or costly clothing." It is good to make yourself presentable, but this word is kosmos which is world, and the influence of the world is in the sense of looks and beauty. From this Greek word, we get cosmos, which we have today as cosmetics.

**Whose** is the plural referring to wives.

**Braiding of hair** means interweaving of hair. Hair is genitive objective to the verbal noun braiding.

**Putting around of gold** means wearing by the adornment consisting of the golden ornaments which will be placed around the head or the body. Gold is genitive objective to the verbal noun putting around.

**Putting on garments** means to be clothed by apparel. Garment is genitive objective to the verbal noun putting on. Notice all three are external portrait of worldliness. This worldliness is taking care more of the external and forgetting the inner heart. You can have great looking women, but God cares more about their heart. It is all about where the emphasis lies. We cannot care about our external beauty, and neglect the most important, our Godly fear. Even the religious leaders of Christ's day cared more about traditions than their hearts. They cared more what went into the mouth, instead of what went out of the mouth, Mt 15:11: "That which is **not** entering (into) the mouth is defiling the man; but that which is going forth (out of) the mouth, this is defiling the man."

#### **1 Peter 3:4**

**But** is the contrast of outward appearance to our inward person of the heart.

**The hidden man of the heart** is contrasted between man and the world.

**Incorruptible** is also distinct from outward ornaments which decay.

**The meek and quiet** are two adjectives meaning the same thing, as the article is with the first word and none for the second joined with "and: kai" (Grandville & Sharp rule). This spirit is a peaceable pleasant person. When we have peace it is pleasant and when we are pleasant it will render peace, Pr 15:1: "A soft answer turneth away wrath: but grievous words stir up anger."

**Great price** is surpassing value before God.

#### **1 Peter 3:5**

**Thus** is an adverb meaning in this manner.

**Formerly also:** at some time in the past also.

**Who were hoping in God** means that these women trusted in the Lord. This present tense participle meaning that their trust was ongoing. This verb is substantive to women.

**Were adorning themselves** means that they were arranging themselves in the manner of their outward conduct. This verb is imperfect tense meaning that in the past they were continually behaving in this manner.

**Being in subjection** is present tense participle translated with the use of manner "by." The manner that these women were adorning themselves is by submitting themselves to their own husbands. NET agrees with this: "by being subject." AMP translated with the use of attendant circumstance: "and were submissive." Also Murdoch: "and were subject." The same with Phillips: "and were submissive." Again the same: "and were obedient." Garnier translated with the use of time: "while being subordinated." Remember that there is no correct answer regarding to the use of participles as long the question is asked from the main verb. All other translations did not give indication of the use for this participle.

#### **1 Peter 3:6**

**As Sarah obeyed Abraham.** This demonstrates that full meaning of being in subjection to their own husbands. Sarah obeyed. Until the modernists and liberals influenced our churches, the exchange of vows was that the women included the word “obey.” The husband needs to be the head of the home, but on most occasion, it is the fault of the man for taking his proper place. And in most homes, the parents try to be friends with their children. There is no guidance or proper discipline which the child needs.

**She was calling him lord,** this outward testimony demonstrated that Sarah addressed Abraham as sir, saying that she is following his lead. The word for lord is κυριος as we address our Saviour Jesus Christ. The husband is not the despotes which means master of the common slave, 1Ti 6:1,2: “**As many as** bondmen are (under) yoke, let them keep esteeming their own masters of all honor, in order that the name of God and the teaching might not be being blasphemed. And stop letting them **who** are having believing masters, despise them, because they are brethren; but let them keep serving them rather, because they are believing *ones* and beloved who are being helped by the good service. Keep teaching and exhorting these things.” 1Pe 2:18. So husbands, you are not the boss or supervisor of the home like at workplace, as you are a couple and working together for the glory of God. The wife voluntary submits to the leadership of the home, but in the next section, husbands have a greater responsibility, being the head of the home.

**Of whom ye became children** is the strongest evidence that Peter was not only writing to the Gentile Christians. These were Jewish Christians. The reason why it is not only Jewish Christians as destination of this epistle is that there are so many identical passage attributed to Paul who is an Apostle to the Gentiles, 1Pe 2:13,14 and Ro 13:1,3,4: “Let every soul keep subjecting to oneself to authorities which are being above *him*. For there is **no** authority except (from) God; and the ones who are authorities are appointed (by) God. For **the rulers** are not a terror of good works, but of evil *ones*. But are thou desiring **not** to be afraid of that authority? No! Are thou practicing **the good**, and will thou have praise (from) it? For a servant **of God** is to thee (for) good. But if thou should be practicing **that evil**, keep fearing; for it is wearing not the sword in vain: for a servant of God is an avenger (for) wrath to the one who is doing that evil.”

**Are not fearing with no consternation** is from Pr 3:25: “Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.” Consternation is only found here as AV translates as amazement. This is present tense participle like the other participle “doing good” is translated with the use of periphrastic because of the verb become. If ginomai “to become” is not taken like the verb “to be,” then there are many possibilities for uses. AMP, ASV, Moffatt translated with the use of condition: “if you do right and let nothing terrify.” AV, Phillips, TWENTY, Tyndale translated with the use of concession: “as long as ye do well, and are not afraid.” Garnier, NET translated with the use of time: “while doing good and not fearing.” Murdoch: translates the first as manner and the second as time: “by good works, while ye are not terrified.”

## 1 Peter 3:7

II. Conduct in Suffering, 1Pe 2:11-4:11

B. The particulars 1Pe 2:18-20; 3:1-17

3. Husbands, 1Pe 3:7

**7 The husbands,** likewise keep dwelling with *them* (according to) knowledge, rendering as the weaker female vessel with honor, and they *are* joint-heirs of *the* grace of life, (so as) your prayers are not being cut off.

**Likewise** means in the same manner. This word was used with the wife, 1Pe 3:1, to refer back to the servants. So just as the servants, 1Pe 2:18-20, and the wives, 1Pe 3:1-6, now Peter is exhorting the husbands in this verse.

**The husbands** are vocative as Peter is addressing these men. This is the word of emphasis in this sentence.



**Keep dwelling with** is present tense imperative meaning that the husbands are exhorted to dwell with their wives. This verb is only found here. This is a compound verb of with and dwell. So men need to dwell with meaning that there is partnership of sharing a home with one another. The present tense demonstrates as an on-going relationship of living together. As all relationships between a boss at work and an employee, parents and their children, the wife and her husband, there are obligations of each party. The employee needs to do their duties assigned by their boss, 1Pe 2:18 Eph 6:5: “Bondmen, **keep obeying your masters** (according to) flesh (with) fear and trembling, (in) simplicity of your heart, as to Christ;” and the boss must treat their employees properly with good training, proper compensation and proper work environment, Eph 6:9: “And masters, keep doing **the same things** (towards) them, giving up threatening; *because* ye know that also your own master is (in) *the* heavens, and there is not respect of persons (with) Him.” There are higher expectations for management towards the employees than the obligations of employees toward management. The same is for the parents and their children. The child must obey and honour their parents, Eph 6:1,2: “Children, **keep obeying your parents** (in) the LORD; for this is just. **Keep honouring thy father and mother**, which is the first commandment (with) a promise;” Col 3:20: “Children, **keep obeying your parents** (in) all things; for this is well-pleasing to the LORD” and the parents must love their children, Tit 2:4; stop provoking your children, Col 3:21: “Fathers, **stop provoking your children**, in order that they might not be disheartening;” ruling their children well by give proper guidance, 1Ti 3:12: “Let the deacons keep being husbands of one wife, ruling *their* children well and their own houses;” to provide their needs of clothing, food and shelter; to provide a safe environment and secure their whereabouts; need to teach the child motor skills, speaking skills and other educational needs; and obey Jesus who said, suffer the little children, and stop forbidding them to come (to) me; Mt 19:14: “but Jesus said, suffer the little children, and stop forbidding them to come (to) Me; for the kingdom of the heavens is of the such.” The wife must obey their husband, 1Pe 3:1, and love their husbands, Tit 2:4: “in order that they might be schooling the young *women* to be lovers of *their* husbands, lovers of *their* children,” and the husband must love their own wife, Eph 5:25: “Husbands, **keep loving your own wives**, even as also the Christ loved the assembly, and gave up Himself (for) it;” need to sacrifice for his wife, as Christ gave up himself, Eph 5:25, their love for this wife as his own body, in nourishing and cherishing her, Eph 5:28,29: “so the husbands are owing to be loving their own wives as their own bodies: the one who is loving his own wife is loving himself; for no one at any time hated his own flesh, but is nourishing and cherishing it, even as also the LORD *is nourishing and cherishing* the assembly.” The man put the needs of his wife before his own, as parents would do for their children. So through all this, we all have obligations as it is not a one-way street, but reciprocal by nature. Notice that management, parents and husbands have greater responsibilities.

**According to knowledge** means the knowledge that his wife can experience. The man should not talk over the head or care not for the thoughts and inspirations of the wife. There should be open communication as open dialogue will work out their differences. Even though the couple may know each other very well, each partner cannot read the mind of the other. There should be no suppositions, so it will be in the atmosphere of reasonableness. If the opposite happens, husbands will dwell with their wives according to ignorance. The man will not look beyond their own needs. But this knowledge is required so the man can be thoughtful and unceasingly considerate. So this couple is not only co-partners, but also **co-heirs of saving grace**.

**Rendering** is present tense participle with the use of manner. Present tense means that the husbands should be assigning on a continuous basis.

**As the weaker female vessel** does not mean that a woman is inferior to man as being weaker morally, or weaker in conscience or knowledge. This has to do with physical weakness. As our children are physically weaker than their parents, the parents should not harm their children in a physical way. Likewise, the husbands should not physically abuse their wives. There should not be any exploitation of one's wife. In Russia, they just passed a law that the husband may slap their wives, but not punch her. This is totally wrong.

**With honour** means a deeper respect and reverence. This has been done for years with opening and holding the door; standing when a woman enters a room; provide a safe walking by putting your coat over a puddle of water; walking beside your wife and introducing your mate to strangers. Husbands need to be a better gentleman.

**So that your prayers are not being cut off.** The verb is present tense infinitive translated with the use of result. Prayers are an accusative of general reference.

## 1 Peter 3:8

II. Conduct in Suffering, 1Pe 2:11-4:11

B. The particulars 1Pe 2:18-20; 3:1-17

4. All, 1Pe 3:8-17

8 Now **the end**, *let us* all *be* of one mind, sympathizing, loving the brethren, tender hearted, friendly; 9 not rendering evil (for) evil, or railing (for) railing; but on the contrary, *let us be* a blessing, *because* ye know that ye were called (to) this, in order that ye may inherit a blessing. 10 For let **the one** who was willing to be loving life, and to see good days, refrain his tongue (from) evil, and *that* his lips speak no guile. 11 **Let him turn aside** (from) evil, and let him seek peace, and let him pursue it. 12 Because *the eyes* of *the LORD* *are* (on) the righteous, and His ears *are open* (towards) their supplication; but *the* face of *the LORD* *is* (against) *the ones who* are doing evil. 13 And **who** *is* the one who will injure you, if ye might be imitators of that which *is* good? 14 But **if** also may be ye suffering (on account of) righteousness, blessed *are ye*. But ye should not be afraid of their **fear**, neither ye should be troubled; 15 but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear. 16 Having a good conscience, in order that (in) which they might be speaking against you as evil doers, the ones who were calumniating your good manner of life (in) Christ may be ashamed. 17 For it is better, if the will of God is willing, that ye who are doing good, than doing evil are suffering.

**The end** means the termination of the particulars in our conduct in suffering, Eph 6:10: “For **the rest**, my brethren, keep being empowered (in) the LORD, and (in) the might of His strength.” The end is the word of emphasis in the sentence. It all started back in 1Pe 2:18 where the servants are told to be in subjection to their masters (despotes). Then in the same manner, the wives are told to be in subjection to their own husbands by calling them lord (κυριος), 1Pe 3:1-6. Further in the same manner, the husbands are told to be dwelling with their wives as co-heirs with considerate communication, 1Pe 3:7. As the previous three all had past tense imperatives to exhort them in their obligations to their human relationships, so the text here would imply “*let us be.*”

The **all** is inclusive for every relationship a human would encounter. The article "το" which goes with "τελος" as neuter noun, and there is never an article with "πας" and different from "ολος" where "πας" is individually, while "ολος" is the whole or complete. 2Pe 3:9: “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering (towards) us, *because* He is not willing *that* any should perish, but all should come (to) repentance” uses "πας," all should come to repentance. If Peter would have used "ολος" in that verse, then it would possible that everyone will come to repentance. Spurgeon on all: “‘The whole world is gone after him.’ Did all the world go after Christ? ‘Then all Judea went and were baptized by him in Jordan.’ Was all Judea, or all Jerusalem baptized in Jordan? ‘You are of God, little children,’ and ‘the whole world lies in the wicked one.’ Does ‘the whole world’ there mean everyone? If so, how was it, then, that there were some who were ‘of God?’ The words ‘world’ and ‘all’ are used in some seven or eight senses in Scripture; and it is very rarely that ‘all’ means all people, taken individually.”

**Of one mind, sympathizing, loving the brethren, tender hearted, friendly;** these are five adjectives which describes what God wants for each of us. The first of one mind is only found here in the NT. It means that we need our understanding be united. It is similar to one accord in Ac 2:1: “And (while) the day of Pentecost is being accomplished they were all with one accord (in) the same place,” but there they were with one passion. Paul said that we keep minding the same thing, Ro 12:16: “Keep minding **the**

**same thing** (towards) one another; stop minding the high things, but keep going along with the lowly. **Stop becoming** wise (in) yourselves.” 15:5: “Now may **God** of endurance and encouragement give to you to be minding the same thing (with) one another (according to) Christ Jesus;” and the same mind, 1Co 1:10: “Now **I am exhorting you**, brethren, (by) the name of our LORD Jesus Christ, in order that ye might be saying all the same thing, and there might be no divisions (among) you, but ye might be knit together (in) the same mind and (in) the same judgment.” A verb that Paul uses to express this idea, let us be same minded, Php 3:6: “(according to) zeal, persecuting the assembly, (according to) righteousness which *is* (in) *the* law, having become blameless.” So Paul wants us to agree together which would bring harmony as Peter is exhorting here.

**Sympathizing** means sharing the same experience, suffering. The Greek word is “sympathes” where we get the English word sympathy. It denotes understanding participation in the lives of others. This adjective is only found here in the NT. The verb means to suffer with is found in two places, Ro 8:17: “And since *we are children*, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together.” 1Co 12:26: “and if one member is suffering, all members are suffering with *it*. If one member **is glorying**, all members are rejoicing with *it*.” In Romans it is more than sympathy as we are joint-heirs of Christ, our suffering is for his sake, Php 1:29: “because it was granted to you (concerning) Christ, not only to be believing (on) Him, but also to be suffering (concerning) Him.” AV translates here compassion but that is more for being tender-hearted where AV translates pitiful.

**Loving the brethren** is a compound noun of philos and adelphos which is friendly and brother. Only found here in the NT. This noun means a Christian to love as a brother to another Christian. We know of the other noun Philadelphia where we get brotherly love. This word is used by Peter earlier, 1Pe 1:22 and in his second epistle, 2Pe 1:7. Paul used this in Ro 12:10: “*keep being* loving affection in the brotherly love (towards) one another; keep going before one another in honor;” and 1Th 4:9: “But (**concerning**) **brotherly love** ye are having no need to be writing to you, for ye yourselves themselves who are taught of God to be loving one another,” and the writer of Hebrews in Heb 13:1: “Let the brotherly love keep abiding.” John wrote about a city which is called after brotherly love, Re 1:11 3:7.

**Tender hearted** means to compassionate. AV translated as pitiful and tenderhearted, Eph 4:32: “and keep being kind (to) one another, tender-hearted, forgiving each other, according as also God forgave you (in) Christ.” This hortatory use is of compassion. John says that we should not close our hearts to the needy, 1Jo 3:17. Paul uses this word to show that we need to kind to one another with a sense of compassion.

**Friendly** means kind. This is the first part of above loving the brethren above (philadelphos). This is a compound word from philos and phron which is friend and understanding. MSS uses tapeinophron which is humility. Peter uses this word later in 1Pe 5:5. Both Greek words have phron but BYZ has philos which is friend while MSS has tapeinos which humble. The reason for those (Vincent) who hold to MSS suggests that is should not be friendly here is because it is only found here in the NT. This cannot warrant a valid argument because of one mind, sympathizing and loving the brethren are three Greek words in this verse are only found here in the NT. And the other of the five adjectives is tender hearted which is only found in Eph 4:32: “and keep being kind (to) one another, tender-hearted, forgiving each other, according as also God forgave you (in) Christ” and here.

### 1 Peter 3:9

**Not rendering evil for evil or railing for railing** means revenge. Rendering is present tense participle and is used as periphrastic of the understood imperative verb to be in verse 8. The verb means to pay off or render an account. This is human retribution. It is only God who will have divine retribution or reward, Mt 6:4: “so that thy alms might be (in) secret: and thy Father Who is seeing (in) secret Himself will render to thee (in) the open.” Ro 2:6: “Who will render to each (according to) his works.” Re 22:12: “**Behold**, I am coming quickly, and My reward *is* (with) Me, to render to each as his work will be.” Railing means to speak with insults.

**But on the contrary** is the contrast of rendering revenge to rendering praise.

**Ye know** is past tense participle translated with the use of cause. I have not found any other translations that give another use to this participle. The verb means to know intellectually.

**Ye may inherit** is past tense subjunctive meaning that the purpose of our calling is to inherit a blessing. This truth of what Esau could not receive, Heb 12:17: “For **ye know** that also afterwards *because* he was wishing to inherit the blessing he was rejected; for he found not place of repentance, although he has earnestly sought it (with) tears,” and this blessing now comes down through Jacob which is Israel, and the line which comes our Lord Jesus Christ. We are spiritual descendants of Isaac, Ga 4:22: “For **it has been written**, ”Abraham had two sons; one (out of) the maid-servant, and one (out of) the free *woman*.” We should share this blessing with the Gospel so that they can be spiritual descendants and obtain this inheritance.

### 1 Peter 3:10

**For** explains the reason for the previous two verses by quoting Ps 34:13-17: “Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth. *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles” with some differences, 1Pe 3:10-12. Peter uses both the Hebrew and the Greek text interchangeably to give additional significance. This would upset the KJV only crowd by not keeping word for word with the Hebrew text. This here shows how the folly is in holding to only one version when the translators of KJV said that they compared other translations. To make such an assertion that AV is the only version qualified for our day does not understand the nuances of the Greek language. Greek is a participle loving language, which may have several uses for the same participles depending on the reader. Also our language in English changes over the years, that the readers of today could not even properly read the 1611 edition.

**Refrain** is past tense imperative meaning that each one should not start his tongue and his lips to let loose, Jas 3:8: “but no one is being able to subdue the tongue; *it is* an unrestrainable evil, full of death-bringing poison.”

**Speak** is past tense infinitive translated with the use of purpose because of “that not” (του μη). The same is used in Lu 4:42 17:1 24:16 Ac 10:47 14:18 20:20,27 21:12 Ro 7:3 11:10 1Co 9:6 Heb 11:5 and Jas 5:17 when “tou mh” with the infinitive, then it translates “that not” with the use of purpose.

### 1 Peter 3:11

**Let him turn aside** is past tense imperative meaning to deviate from the right way and course. The past tense illustrates a warning to go not down that path. This verb is the word of emphasis in this sentence. AV translates here eschew which is quite vague for today’s language. All three imperatives in this verse are Peter’s rendering of the Psalm, and if only people would follow the Psalmist, what a better life we would have on this planet. People demonstrate for peace, preach for peace, and speak out against wars and bigotry, but there will be no peace until the Prince of peace rules. For Jesus said, I came not to send peace, but a sword, Mt 10:34: “Do **not** think that I came to place peace (on) the earth: I came not to place peace, but a sword.” The last two imperatives are to seek peace and to pursue it. Peter continues with his rendition of Ps 34:13-17.

### 1 Peter 3:12

**Are doing** is present tense participle meaning the ones who are continually committing evil will face God's wrath as the Lord's face is unfavorable while his eyes are favorable. This closes Peter's paraphrase of Ps 34:13-17.

### 1 Peter 3:13

**Who** is the pronoun of the article the one (ο), and this pronoun is the word of emphasis in this sentence.

**Will injure** is future tense participle translated with the use of substantive for the article "the one." The verb means oppress or afflict harm. The question Peter asked his readers: should we apprehend persecution if we live right? God should protect his followers in general as Peter can testify of his imprisonment and release, Ac 5:18,19: "and laid their hands (on) the sent ones and put them (in) *the* public hold. But a messenger of *the* LORD opened the doors of the prison (during) the night, and brought them out *and said*." This does not mean that there will not suffering, but a general implication that God looks out for his own, Pr 15:9: "The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness." So we should not fear our rulers, Ro 13:3: "For **the rulers** are not a terror of good works, but of evil *ones*. But are thou desiring **not** to be afraid of that authority? No! Are thou practicing **the good**, and will thou have praise (from) it?"

### 1 Peter 3:14

**But** is the contrast of the Lord protecting his own and now the condition of suffering for righteousness sake.

**May be ye suffering** is present tense optative. Optative mood in Greek is a condition of wish or desire that the completion is doubtful. So this statement of each Christian will suffer is very unlikely.

**Ye should not be afraid** is past tense subjunctive meaning with the cognate noun fear is a double surety that there should be no fear.

**Neither ye should be troubled** is past tense subjunctive meaning that we should not be agitated, distressed or rendered anxious by the possibility of being persecuted for the Way, Isa 8:12: "Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

### 1 Peter 3:15

**But** is the contrast of fear and distress to dedicate our Lord in our hearts, Isa 8:13: "Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread."

**Who** is asking you an account, the verb is present tense participle modifying "to everyone." As we are ready always for an argument to anyone who are asking for the decree of our hope in gentleness of spirit and fear. The best way is to hide his Word in our hearts, Ps 119:11: "Thy word have I hid in mine heart, that I might not sin against thee." The Holy Spirit, our Comforter will teach us all things, and will bring us to remembrance all things which Jesus said to us, Joh 14:26: "but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you," and will guide us, Joh 16:13: "but when that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He will speak, and He will announce the coming things to you."

### 1 Peter 3:16

**Having** is present tense participle with the use of result. Murdoch translated with the use of manner: “as having.” Message translated with the use of imperative: “Keep;” Phillips “Make sure that;” Moffatt: “see that.” All other translations give no indication of a use.

**Conscience** is the word of emphasis in this sentence.

**They might be speaking against** is present tense subjunctive which is a possibility that they might speak against us, but Jesus warned us that we are not to hope that others will always speak well of us, Mt 5:11: “Ye are **blessed** whenever they should reproach you and should persecute, and should say every wicked word (against) you lying, (on account of) Me.” Lu 6:26: “**Woe** when all men should speak well of you, for their fathers were doing (according to) these things to the false prophets.” Peter recalls this at Pentecost, Ac 2:13,37: “**But others** *who* are mocking were saying, they are full of new wine. And after they have heard this they were pricked in the heart, and said (to) Peter and the other sent ones, what will we do, men brethren?”

**Who are calumniating** is present tense participle with the use of substantive modifying the article “the ones.” The verb means to insult, revile or threaten. Jesus told us to love our enemies as they are spitefully using us, Mt 5:44: “but I Myself am saying to you, keep loving your enemies, keep blessing the ones who are cursing you, and keep praying (for) the ones who are spitefully using you and are persecuting you; keep doing well to the ones who are hating you.” Keep blessing those who are spitefully using us, Lu 6:28: “keep blessing the ones who are cursing you, keep praying (for) the ones who are spitefully using you.”

**May be ashamed** is past tense subjunctive in the passive voice. The verb means dishonor or disgrace. Our good conduct will put their insults to shame. Our goodness unto our enemies will heap coals of fire upon their heads, Ro 12:20: “Therefore if thy enemy **should be hungering**, keep thou feeding him; if he should be thirsting, keep thou giving him drink; for *by* doing this, thou will heap coals of fire (upon) his head.”

### 1 Peter 3:17

**Better** is an adjective meaning more useful, more serviceable, more advantageous, and more excellent. This adjective is the word of emphasis in this sentence.

**If the will of God should be willing**, the verb is present tense optative which is a condition of desire or wish that the outcome is doubtful. TR has present tense indicative: If the will of God is willing. BYZ and MSS has optative mood which makes more sense because we cannot put a condition in a continuous action of the willingness of God’s will.

**Are suffering** is present tense infinitive translated with the use of indirect discourse. The subject is the two participles in the accusative: **doing good than doing evil**, which will make these participles be used as accusative of general reference.

Peter now closes this section of the particulars in the conduct in suffering. Now Peter goes back to the previous teaching on Christ our Redeemer, 1Pe 2:24-25, as the pattern Jesus left us in the conduct in suffering.

### 1 Peter 3:18

II. Conduct in Suffering, 1Pe 2:11-4:11

C. The Pattern 1Pe 2:21-25; 3:18-4:11

2. Christ our Redeemer, 1Pe 2:24-25 & 3:18-22

18 Because indeed **Christ** once suffered (for) sins, *the* Just (for) *the* unjust, in order that He may bring us to God, having been put to death in *the* flesh, but having been made alive by *the* Spirit 19 (in) which also It went *and* preached to the spirits (in) prison, 20 *who* disobeyed sometime, when once the longsuffering of God was waiting (in) *the* days of Noah, *while* an ark was being prepared, (into) which *are* few, that is eight, souls were saved (through) water. 21 **Which** also dipping now is saving us *as* a figure, *which is* not putting away of *the* filth of *the* flesh, but *the* demand of a good conscience (towards) God, (by) *the* resurrection of Jesus Christ, 22 Who is gone (into) heaven; (at) *the* right hand of God *after* messengers and authorities and powers have been subjected to Him.

**Because indeed** refers back to 1Pe 3:14 where the possibility of suffering on account of righteousness.

**Christ once suffered.** Christ is the word of emphasis in this sentence. The verb is past tense meaning the past action was a onetime suffering which is his death. The crucifixion is the point of focus which displays its unity and its exemplary nature. This once is the same as the writer express in Heb 9:28, once for all.

**For sins** which is concerning sins and these are our sins, 1Pe 1:18.

**Just for unjust** is meaning that Christ, the just One suffered for the unjust ones.

**He may bring** is past tense subjunctive where the clause shows the purpose of bringing us to God.

**Having been put to death** is past tense participle in the passive voice. The verb displays this sacrifice destroyed or rendered extinct in the manner of his death is in flesh. There is no article with flesh denoting that Christ in his humanity died but was quickened back to life by Spirit, here again no article denoting Holy Spirit. This participle may have the use of means.

**Having been made alive** is past tense participle in the passive voice. This verb may have the use of means. The resurrection is the quickening back to life by Holy Spirit. TR has an article with Spirit, but BYZ and MSS have no article.

### 1 Peter 3:19

**In which**, it is incorrectly by AV to translate “by which” where this preposition is translated for place, time or state as “in.” Which refers back in the previous verse to Spirit, which is Holy Spirit.

**It went** is past tense participle translated with the use of attendant circumstance. This is the most confusing verse if read not in context. Archer in his book Bible Difficulties stated: “Is there a second chance after death? What is the meaning of 1Pe 3:19, which speaks of Christ’s preaching to the spirits in the prison of hades? Did he preach the gospel to them and thus give them a chance to be saved even after they had already died? If we carefully examine this sentence in its entire setting, we shall find that it teaches no such thing — which would be quite contrary to Heb 9:27: ‘It is appointed for men to die once, and after this comes judgment.’ ” Since “in which” refers to Holy Spirit and looking at the context, it is Holy Spirit went and proclaimed openly to those spirits in prison.

**Preached** is past tense meaning action in past where such an event was not to evangelize but to proclaim openly to the spirits in prison.

**The spirits in prison** refers to the souls in the time of Noah who are imprisoned by their refusal to the preaching of Noah with the help of the Holy Spirit. How this prison became Hades is another tradition by man. This is a past event referring to the spirits of men and the state of these souls in the time of Noah, not these souls after they passed to Hades. The word prison has everywhere referred to a physical jail, but here it is in spiritual sense, as it was a spiritual battle for the lost souls in the time of Noah to enter the ark. They entered not the ark because they were imprisoned in their minds to not believe the proclamation of a coming flood. But where did custom of Hades in this verse come from? It is referring the prison from which Satan was loosed after the Millennium, Re 20:7: “and when the thousand years should be

completed; Satan will be loosed (out of) his prison.” But the verse of prophecy by Isaiah: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” Isa 61:1: “The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;” that was fulfilled in Christ: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” Lu 4:18. Barnes says of this deliverance to the captives: “It does not, indeed, literally open the doors of prisons, but it releases the mind captive under sin; it gives comfort to the prisoner, and it will finally open all prison doors and break off all the chains of slavery, and, by preventing crime, prevent also the sufferings that are the consequence of crime.” So let us heed the warning of Paul, “keep seeing lest there will be anyone who is making a prey of you (through) the philosophy and empty deceit, (according to) the tradition of men, (according to) the elements of the world, and not (according to) Christ;” Col 2:8: “keep seeing lest there will be anyone who is making a prey of you (through) the philosophy and empty deceit, (according to) the tradition of men, (according to) the elements of the world, and not (according to) Christ.”

### 1 Peter 3:20

**Disobeyed** is past tense participle with the use of substantive modifying the spirits. AV translates “which disobeyed” as spirits are neuter, but since it is referring to their souls, these are human beings acting on their faith, so it can be translated “who disobeyed” as AMP and GUV. This has further implications as eight souls were saved through water, as souls, we would imply that they were eight human beings.

**When once the longsuffering of God** means that during the time of Noah, God at that time accepted to have patience. God was wrathful to the point of destroying his creation, but he found favour with Noah, and gave those who are imprisoned in their sin all the opportunity to repent.

**Was being prepared** is present tense participle translated with the use of genitive absolute as an ark is also in genitive case is translated as subject. This genitive absolute is of time. **Ark** has no article denoting like Heb 11:7: “**By faith** *after* Noah has been divinely instructed (concerning) the things which were not yet seen, *although* he has been moved with fear, he prepared an ark (for) salvation of his house; (by) which he condemned the world, and became heir of the righteousness (according to) faith” a figure of salvation.

**Few are** an adjective modifying which (souls). These portraits the limited number of those who were saved by the flood, the exact number is eight. Let us take notice that few will find salvation even though it is available to the whole world, Mt 7:14: “how the gate *which* is narrow and the way which is leading (to) life *is* straight, and there are few who are finding it.” But God is not willing that any should perish, 2Pe 3:9. Remember any is not inclusive but individually. Also soul-winners are few, Mt 9:37, so we need to pray to the Holy Spirit for labourers, Lu 10:2.

**Were saved** is past tense referring not to eternal salvation, but their physical rescue. As the woman was made whole, Mt 14:36; the healing of the servant, Lu 7:3; brought Paul with safety, Ac 23:34; centurion will to rescue Paul, Ac 27:43,44; they escaped, Ac 28:1. All other passages using this verb have to do with the physical nature.

### 1 Peter 3:21

**Which** is the word of emphasis in this sentence. It refers to the eight souls which were rescued from the flood.

**Is saving** is present tense meaning a continuous salvation in a figurative sense. This verb is different from the one in the previous verse. This word means eternal salvation from our sins, Mt 1:21: “And **she will bring forth** a son, and thou will call His name Jesus; for He Himself will save His people (from) their



sins.” Baptism does not save us, but it is a figure of the death, burial and resurrection of Jesus Christ, Ro 6:3-5. “That if thou should confess (with) thy mouth the LORD Jesus, and should believe (in) thy heart that God raised him (from among) the dead, thou will be saved;” Ro 10:9

**Not putting away of the filth of the flesh**, but the demand of a good conscience towards God. This portion explains that Baptism will not cleanse your sins but a good testimony for God. Baptism will not save you, and faith and baptism will not save you. Only personal faith is in the Gospel of Jesus Christ. RC has put Baptism as a sacrament to initiate into the kingdom of God. This rite enabled an infant to eternal life. This is from the Vatican: “1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: ‘Baptism is the sacrament of regeneration through water in the word.’ ”

## 1 Peter 3:22

**Who** is referring to Jesus Christ found in the previous verse.

**Gone** is past tense participle translated with the use of periphrastic as the main verb “to be.”

**Have been subjected** is past tense participle in genitive case, therefore translated with the use of genitive absolute. The nouns messengers, authorities and powers become the subject of the verb as translated with the use of genitive absolute as they are all in the genitive case. The genitive absolute has the sense of time (after).

As Jesus is our pattern in the conduct in suffering, we looked at the pattern of Christ as our Example, 1Pe 2:21-23; then we looked at the pattern of Christ as our Redeemer, 1Pe 2:24-25 3:18-22. Peter will now continue his focus at the pattern of Christ as our Sanctifier, 1Pe 4:1-11.

## 1 Peter 4:1

II. Conduct in Suffering, 1Pe 2:11-4:11

C. The Pattern 1Pe 2:21-25; 3:18-4:11

3. Christ our Sanctifier, 1Pe 4:1-11

This section of our conduct in suffering, as Peter guided us first with the principles of our conduct, then secondly, he instructed each groupings in their conduct, and finally Christ is the pattern of conduct in suffering as Jesus is our example, our redeemer and now we will look at our Lord as our sanctifier.

1 Therefore *since* **Christ** suffered in *the* flesh (for) us, also arm ye yourselves with the same mind, for the one who has suffered (in) *the* flesh has ceased from sin; 2 (so as) he has no longer live the remaining time (in) the flesh to the lusts of men but to the will of God. 3 For the past time of life *is* **sufficient** for us to have worked out the will of the nations, *after we* have walked (in) licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries; 4 (in) which they are thinking it strange *because* ye are not running with *them* (to) the same overflow of dissoluteness, they are speaking evil *of you*; 5 who will render an account to Him *Who* is ready to judge *the* living *ones* and *the* dead. 6 For **(unto) this** also it was the glad tidings announced to the dead, in order that they may be judged indeed (as regard) men in *the* flesh, but might be living (as regards) God in *the* Spirit. 7 But the end **of all things** has drawn near: therefore be sober-minded and be watchful (unto) prayers; 8 But **(before) all things**, have fervent love (among) yourselves, because love will cover a multitude of sins. 9 *Be hospitable* (to) one another (without) murmurings; 10 according as each received a gift, keep serving it (to) each other, as good stewards of *the* various grace of God *are*. 11 **If** anyone is speaking, as oracles of God; if anyone is serving, as (of) strength which God is supplying; in order that God might be being glorified (in) all things (through) Jesus Christ, to Whom is the glory and the might (to) the ages of the ages. Amen.

**Therefore** draws from the lessons we learned from the previous verses that Christ suffered for us as a pattern that he was our redeemer, 1Pe 3:18-22.

**Christ** is the word of emphasis in this sentence. Notice that Peter keeps on referring to the Messianic name of his Saviour. The word is in the genitive case translated with the use of genitive absolute making it the subject of the verb participle.

**Suffered** is past tense participle translated with the use of genitive absolute with the sense of concession. This is repeated from 1Pe 3:18.

**In the flesh** is the manner which Christ suffered. The article is not in the Greek, meaning that there is no definite part of his flesh suffered, but flesh in general. In 1Pe 3:18, Christ suffered for sins, having been put to death in the flesh. The article was not there also. So Christ suffered for sins, and now he suffered in the flesh. So Jesus did not only die in the flesh, Christ also suffered in the flesh. Peter wants us to look at his whole ministry, not only his death on the cross. Christ suffered when the devil tempted him; when the religious leaders scoffed at him; when his followers left him; when Jerusalem would not accept him; when Judas betrayed him; when Peter denied him; and many more that these rejections almost killed Jesus in the garden of Gethsemane.

**Arm ye yourselves** with is past tense imperative in the middle voice. This verb means to prepare as a soldier is preparing for battle. We need to prepare ourselves with courage. This word is only found here in the NT.

**The mind** means our thoughts. We are arming ourselves with a thought in preparation for suffering, Php 2:5: “For keep letting **this** mind be (in) you which *was* also (in) Christ Jesus.”

**Has ceased from sin** does not mean that those who suffer will cleanse their sins as Christian monks taught. And certainly it does not teach here that martyrdom was atonement for sin, a second washing of the soul, as the next verse says that they will live longer the remaining time. This teaching is that temptation has lost its appeal and power to those who suffer. WH has sins but most MSS and BYZ has the singular sin. So it sin in general. Our thoughts of Christ suffering will unite us with him, and then this unity will sanctify and destroy the power of sin, which will no longer stir us by its incitements and seductions.

## 1 Peter 4:2

**He has no longer live** is past tense infinitive translated with (eis to) makes it the use of purpose. This verb is only found here in the NT.

**To lusts of men but to the will of God** makes the distinction of arming our thoughts of Christ’s suffering. If we follow not this exhortation, we will follow the desires of the world. There is no article with lusts meaning that desires in general to say that there is no specific lust.

## 1 Peter 4:3

**The past time** is an article, a verb and a noun. All three are singular masculine meaning that the verb is perfect tense participle translated with the use of simple adjective to the noun time. As perfect tense, it modifies the noun as past action with abiding results. The past time has consequences on the present and future time.

**Sufficient** is the word of emphasis in this sentence. This adjective means contentment which produces freedom from the desire of external goods. We need to have confidence in God’s adequate provisions, Heb 13:5: “**Without love of money** *is* the manner of life; keep being content with the things which are being present; for He Himself has said, I shall in no wise leave thee, nor I shall in no wise be forsaking thee.” 1Ti 6:8: “but having substance and coverings, we will be satisfied with these.” Mt 6:32: “For the nations are seeking after **all these things**; for your heavenly Father knows that ye are having need of all

these things;" Lu 3:14: "And the ones who are being soldiers were asking him, saying, and what will we ourselves also do? And he said (to) them, oppress no one nor accuse falsely, and keep being satisfied with your wages."

**To have worked out** is past tense infinite with the use of explaining the adjective "sufficient." MSS has perfect tense. This verb means that we will be servants of the will of the nations, but rather to fashion ourselves in their will, as to live as they did.

**We have walked** is perfect tense participle translated with the use of time (after). AV also agrees with this use. Phillips translated with the use of concession: "though it meant." AMP, Moffatt, Murdoch, NET translate "you have walked" as these translations follow MSS as "us" following "sufficient" is not in that Greek text. BYZ has this in its variant reading as some of the lectures contain not this pronoun.

**Licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries** are six areas which we walked in the past life. This sexual excess, materialism, drunkenness, late night partying, banqueting, and abominable worship of false gods are the meaning of this lifestyle. Notice that Peter did not mention the sins which are crimes such as murder, theft, and any other criminal activities. All the areas mentioned above are what make Christians different than those who live for today and tomorrow we will die attitude. These above corrupt morals are part of the world which they are looking for another weekend to party and revel about. There is a code in the leisure world that does not permit religious righteousness. The code of ethics only applies in the business world where drinking and sexual activities are not tolerated.

#### 1 Peter 4:4

**In which** is the manner of life mentioned in the previous verse. This word is the word of emphasis in this sentence.

**They are thinking strange** is present tense meaning these socialites with corrupt morals are shocked that these Christians are like foreigners. Present tense shows that they are continually thinking this. Historically foreigners are primarily enemies as many countries today are closing their borders to immigrants. In the social circles, they are drinking buddies. Christians find themselves as strangers and sojourners and they will abstain themselves from the fleshly lusts, 1Pe 2:11: "Beloved, I am exhorting you as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul."

**Ye are not running with** is present tense participle translated in the use of genitive absolute and "your" becomes the subject as genitive absolute. The use here has the sense of cause, "because," as Murdoch and TWENTY agree with this. Most translations take it as result "that" such as AMP, AV, ASV, Darby, Moffatt, Phillips, Tyndale: "that ye run not with;" some take it as time "when" such as Garnier and NET: "when you do not keep racing." This verb has a meaning of running along with others. The present tense is a habitual gathering which shows that Christians are to be hospitable, and friendly, and even love our enemies, but not to partake in their debaucheries. This word is found in two other places in the NT, meaning of rushing towards a person to get close, Mr 6:33: "And they saw them who were going, and many recognized Him, and they ran together there on foot (from) all the cities, and they went before them, and they came together (to) Him." Ac 3:11: "And while the lame man who has been healed **was holding** Peter and John, the people ran together (to) them (in) the porch which was being called Solomon's, being greatly amazed." This only happens when there is something that will benefit the runner, so we were exhorted to abstain from these carnal desires, 1Pe 2:11 Eph 5:18: "And stop being drunk with wine, (in) which is dissoluteness; but keep being filled (with) *the* Spirit," Tit 1:6: "if anyone is unimpeachable, husband of one wife, having believing children, not (under) accusation of dissoluteness or insubordinate." This overflow is only found here in the NT.

#### 1 Peter 4:5

**Who;** that is, those that reproach you for not joining with them in their sinful pleasures.

**To him is ready.** The verb is present tense participle in dative with the use of substantive modifying the article (to him). Ready is an adverb modifying the verb to be.

**To judge** is past tense infinitive with the use of purpose, explaining the adverb ready. **Living** is present tense participle translated with the use of simple adjective.

### 1 Peter 4:6

**Unto this** is the word of emphasis in this sentence. This refers to the living and the dead in the previous verse.

**Also it was the glad tidings announced to the dead,** this difficult passage is because if you take dead as physical death, but the previous verse refers to spiritual death, Col 2:13: “And *although ye* are dead (in) the offences and in the uncircumcision of your flesh, He quickened together you (with) Him, having forgiven us all the offences;” Eph 2:1: “And *because ye* are dead in offences and sins.” Therefore, the purpose of the Gospel is for the spiritual dead, Lu 5:32: “I have **not** come to call righteous *ones*, but sinners (to) repentance.” The verb is past tense with passive voice meaning that the sinners cannot expect a continuous preaching of the Gospel coming their way.

**May be judged** is past tense subjunctive showing the purpose of the Gospel. The rejection of such preaching will bring judgment according to their own pride, but the saved will bring eternal life according to the power of the Holy Spirit.

### 1 Peter 4:7

**But** is the contrast of to him is ready in verse 5.

**The end of all things has drawn near** means that Peter views the eminent return of Christ is at hand. The verb is perfect tense meaning action in the past with abiding results. Peter refers at past action as foretold by Jesus, Mr 14:38: “Keep watching and keep praying, in order that ye may enter not (into) temptation. The spirit *is **indeed*** ready, but the flesh *is* weak,” and by Paul 1Th 5:6: “Therefore **so** let us not keep sleeping as also the rest *are*, but let us keep watching and keep being sober.” Peter does not know the time, but all should be ready as indicated in verse 5.

**Therefore,** because of the warning of Christ possible return, Peter gives two exhortations.

**Be sober-minded** is past tense imperative meaning that these readers have not started with this charge. The verb means not give way to the time of the coming of the Lord, as predicting the day or the hour would make them fall victim to the world. Many have done this over the years and have lost their credibility with the Gospel.

**And be watchful** is also past tense imperative meaning that these readers have not acknowledged of the reality of this revelation. They need to start to be collected in spirit of a possible return. This would change their viewpoint of suffering as their prayers would be of thy Kingdom come, and thy will be done.

### 1 Peter 4:8

**But** is the contrast of the end of all things to before this event.

**Before all things** is the word of emphasis in this sentence.

**Keep having** is present tense participle translated with the use of imperatival. AMP, AV, Garnier, Moffatt, Murdoch, NET, Phillips, TWENTY, Tyndale, WEB, Williams all agree. Only ACV, ASV,

Darby, and YLT did not give a use to this verb. This present tense is a continuous earnest love among the brethren.

**Fervent** is a metaphor for intent, earnestly, assiduously love. This adjective shows that this love will not fail in the view of an approaching end. This only found here and Ac 12:5: “Therefore Peter indeed was kept (in) the prison; but fervent prayer was made (by) the assembly (to) God (concerning) him” in the NT.

**Among yourselves** as brotherly love is why such intense love can exist. Love within a family core is more sincere than with strangers, 1Pe 1:22. Our love for the brethren is because of our new nature, 1Jo 3:14: “We ourselves know that we have passed (from) death (to) life, because we are loving the brethren; the one who is loving not *his* brother, is abiding (in) death.”

**Will cover** is future tense meaning the covering of sin by this loving action, Pr 10:12: “Hatred stirreth up strifes: but love covereth all sins.” Jas 5:20: “let him keep knowing that the one who brought back a sinner (from) *the* error of his way, will save a soul (from) death, and will cover a multitude of sins.” Love insures access to divine forgiveness that only those who forgive will be forgiven, Mt 6:15: “but if ye should not forgive to men their offences, neither your Father will forgive your offences *to you*,” if the sins that are covered are those of the one who loves.

### 1 Peter 4:9

**Hospitable** is the word of emphasis in this sentence. It is being generous to guests. So Peter encourages us to two exhortations of sober-minded and watchfulness, then a participle with imperatival use to have fervent love among ourselves, and now to be (which is understood) hospitable to one another. We need not only to forgive our brethren but also be friendly to the new Christians as they may feel as strangers among their new family. This word is here used here and 1Ti 3:2: “Therefore it is necessary for the overseer to be irreproachable, husband of one wife, sober, discreet, orderly, hospitable, apt to teach;” Tit 1:8: “but hospitable, a lover of good, discreet, just, holy, temperate,” as these two are given to the elders as it is the main responsibility to welcome visitors.

**Without murmurings** means complaints will spoil your hospitality. This should bring delight to have new Christians among the fold as they bring enthusiasm and childlike faith that need the milk of the Word. Our closed net of associates should be a shame to our mission to be inclusive, Php 2:14: “Keep doing all things (apart from) murmurings and reasonings.” We cannot say that our motto is “all is welcome,” when we prefer our close knit of friends.

### 1 Peter 4:10

**Keep serving** is present tense participle translated with the use of imperatival just as in verse 8. Our ministry is based upon our gift that is according to the grace which was given to us. Whether it is of prophecy, service, teaching, exhorting, imparting, leadership, or cheerful mercifulness, Ro 12:6-8. Even though there are diversities of gifts there is the same Trinity, 1Co 12:4-6. The same Spirit gives all these gifts as we all accountable to the same measure, 1Co 12:7-11. We need the mindset as our Lord to be servants for the glory of God, Mt 25:44. So our service should not be as we are not the chosen leadership, Eph 4:11, we cannot sit on our hands. We each have a ministry to be continually working for the Lord.

**As good stewards** means that each have been given talents and the Lord expects us to be good managers of the gifts that the grace of God has given to us, Lu 16:1: “And He was saying also (to) his disciples, a certain man was rich, who was having a steward, and this one was accused to him as wasting the things which was possessing of him.” We know that it is the bishop’s responsibility of managing the affairs on his congregation, Tit 1:7: “For it is necessary for the overseer to be unimpeachable, as steward of God; not self-willed, not passionate, not given to wine, not a striker, not greedy of base gain,” but Peter refers to each received a gift as those who are responsible for this trust, as the parable of the talents, Mt 25:15-28.

**Various grace** refers to the disposition of each gifts the grace of God has given to us. The word various means manifold as having multi-colored, Jas 1:2: “Esteem **all joy**, my brethren, whenever ye should fall into various temptations,” 1Pe 1:6: “**(In) which ye are exulting**, for a little while now, if it is necessary, *although* ye were put to grief (in) various trials.”

### 1 Peter 4:11

**If** is the word of emphasis in this sentence. This is a conditional way of speaking and next of serving.

**Might be glorified** is present tense subjunctive in the passive voice. The purpose of speaking and serving is the glory of God through Jesus Christ who is glory and power to the sons of the sons, Joh 15:8: “My Father was glorified **(in) this**, in order that ye might be bearing much fruit, and ye will become disciples to Me.” This doxologies are common in the NT: Ga 1:5 Ro 9:5 11:36 Php 4:20 Eph 3:21 1Ti 1:17 6:16 2Ti 4:18 Heb 13:21 Re 1:6 5:13 7:12. Peter even closes his addresses with the same rendering, 1Pe 5:11 2Pe 3:18.

We come to a close to a major portion in this epistle. Peter taught us about our consolation in suffering, 1Pe 1:1-2:10; then our conduct in suffering, 1Pe 2:11-4:11; now we will look at our condition in suffering, 1Pe 4:12-19.

### 1 Peter 4:12

#### III. Condition in suffering, 1Pe 4:12-19

- A. Not amazed — rejoice 1Pe 4:12-13
- B. Not ashamed — glorify 1Pe 4:14-16
- C. Not afraid — trust 1Pe 4:17-19

12 **Dearly beloved**, stop being surprised because of the fire of persecution (among) you *which* is taking place (for) trial to you, as *although* a strange thing is happening to you; 13 but (according as) ye are sharing in the sufferings of Christ, keep rejoicing, in order that also ye may rejoice *by exulting* (in) the revelation of His glory.

**Dearly beloved**, is the word of emphasis in this sentence. This vocative is showing that Peter is addressing Christians. This is second time that he used this address, 1Pe 2:11. James used this with brethren, Jas 1:19 2:5. Peter heard this word from the profession of God towards his Son at the transfiguration, 2Pe 3:1: “Beloved, I am writing now unto you **this** second epistle (in) which I am stirring up your pure mind (in) putting *you* in remembrance,” Mt 17:5: “*While* he was **yet** speaking, behold, a bright cloud overshadowed them: and behold, a Voice (out of) the cloud *Which* was saying, This is My Beloved Son, (in) Whom I found delight: keep hearing Him.” Lu 9:35: “And a voice came (out of) the cloud, saying, this is My beloved Son; keep hearing Him.” Stop being surprised is present tense imperative in the passive voice with the negation. These readers were already astonished of why they were being persecuted. This novelty of suffering for the Lord has caught them off guard. They are being shocked at how this can even be possible. This was foreign to their concept that God would allow such a thing. The world find it strange that these readers are not running with them, 1Pe 4:4, now these readers are finding it strange that that world would persecute them.

**Fire** means the burning like precious metals. These fiery trials are testing fires.

**Is taking place** is present tense participle in dative case translated with the use of substantive modifying “to you.” Because of the singular in the verb, it is a single event so the translation would added “which.” This verb means to become, to happen or to be.

**Strange thing** is the noun of the verb being surprised. In the genitive case, the noun becomes the subject of the genitive participle as genitive absolute.

**Is happening** is present tense participle in genitive case translated with the use of genitive absolute. The sense of this use is concession. AMP, ASV, AV, Moffatt, NET, Phillips, TWENTY, Tyndale, WEB and Williams all agree with this rendition. Murdoch takes the sense of this use as condition: “if some strange thing had come upon you.”

### 1 Peter 4:13

**Ye are sharing** is present tense as these Christians are continually are entering into fellowship or associating with Christ. TDNT: “Fellowship with Christ also means living, suffering, dying, inheriting, and reigning with him (Ro 6:8 8:17 6:6 2Ti 2:12 cf. 2Co 7:3 Col 2:12-13 Eph 2:5-6). There are here two phases of fellowship, the first with Christ’s humiliation and the second with his exaltation. In his life and work Paul has a share in Christ’s total sufferings, {*Php 3:10 Col 1:24*} but he hopes to share analogously in his glory.” {*Php 3:10 Ro 8:17*}

**Keep rejoicing** is present tense imperative. These Christians were already exceeding glad that they could be part of such a blessing.

**Ye may rejoice** is past tense subjunctive which is the purpose of such joy.

**Exulting** is present tense participle translated with the use of manner (by). These jubilant Christians are joyous because of their trials, and will be joyous in the manner of exceedingly glad of their Lord’s returns. This joy is eschatological.

### 1 Peter 4:14

III. Condition in suffering, 1Pe 4:12-19

B. Not ashamed — glorify 1Pe 4:14-16

14 **If** ye are being reproached (in) *the* name of Christ, blessed *are ye*; because the *spirit* of glory and the Spirit of God are resting for themselves (upon) you; (on) their part He is being blasphemed, but (on) your part He is being glorified. 15 For let **none** of you keep suffering as a murderer, or a thief, or an evil doer, or as an overlooker in matters of other people *are*. 16 But **if any is suffering** as a Christian *will*, let him stop being ashamed, but let him keep glorifying God (in) this respect.

**If** is the word of emphasis in this sentence. This conditional word is on the occasion on some reproach may happen.

**Ye are being reproached** is present tense in the passive voice. This verb means to revile, or upbraid. A blessing comes upon those who are reproached for Christ.

**Are resting** is present tense meaning that God’s Spirit is resting upon us when we go through such a reproach. This is from Isa 11:2: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”

**He is being blasphemed** is present tense meaning that the Holy Spirit is evil spoken of.

**He is being glorified** is present tense meaning again that the Holy Spirit is being glorified by our good conduct.

### 1 Peter 4:15

**For** is referring to the glory that the Holy Spirit receives upon our reproach.

**None** is the word of emphasis in this sentence. This “not” means assuredly not, and because the subject of the verb.

**Keep suffering** is present tense imperative. It could be translated with the negation stop suffering with the subject any. So this conditional clause is based that there should be not one person who is suffering in this manner.

**Murderer, thief, evil doer, overlooker in matters of other people are serious crimes.** If a Christian is suffering for one of these sins, then they are bringing shame to their own name, as the world will not believe their faith in our Lord. The crimes of murder and robbery is evident even our day, but evil doer is someone who is up to no good such as speaking not the truth, but the world may suggest this, 1Pe 2:12, but if our conversation is honest, we have nothing to worry about. If this is true that a Christian is speaking lies, then this suffering will hurt their testimony, Col 3:9: “**Stop lying** (to) one another, *because* ye put off the old man (with) his deeds,” 1Ti 4:2: “(in) pretending of speakers of lies, *who* have been cauterized *as to* their own conscience,” as Jesus is the truth, Joh 14:6: “**Jesus is saying** to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me,” and God cannot lie, Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time,” Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope.” The other is overlooker which is a busybody. This is a meddler in other people’s affairs. This word is only found here in the NT, but has inference, 2Th 3:11: “For **we are hearing** some *who* are walking (among) you disorderly, *who* are not working at all, but *who* are being busybodies.” TDNT: “The context, however, allows of various possibilities: (a.) ‘one who has his eye on the possessions of others’; (b.) ‘an unfaithful guardian of goods committed to him’; (c.) ‘one who meddles in things that do not concern him,’ and (d.) ‘a calumniator or informer.’”

### 1 Peter 4:16

**But** is the contrast of suffering as the lists mentioned in the previous verse, now as a Christian. They were called first at Antioch, Ac 11:26: “and after he has found him he brought him (to) Antioch. **And it came to pass** *that* they were gathered together a whole year (in) the assembly, and taught a large crowd, and the disciples were first called Christians (in) Antioch.” Agrippa thought that Paul was trying to convert him to be a Christian, Ac 26:28: “**And Agrippa was saying** (to) Paul, thou are persuading me (in) a little way to become a Christian.” And this is the other place where this word is found.

**Let him stop being ashamed** is present tense imperative with the negation. So these Christians were suffering for Christ and are being ashamed. This continuous sense of dishonour needs to stop, as they are bringing glory to God as they are doing.

### 1 Peter 4:17

III. Condition in suffering, 1Pe 4:12-19

C. Not afraid — trust 1Pe 4:17-19

17 Because **the time** *is coming that* the judgment has begun (from) the house of God; but if *it will be* first (from) us, what *will be* the end of the ones who are disobeying the glad tidings of God? 18 **And if** the righteous is being saved with difficulty, where will the ungodly and sinner appear? 19 Wherefore also **let the ones** who are suffering (according to) the will of God, keep committing their souls (in) well doing.

**The time** is the word of emphasis in this sentence. There is no verb here so we can supply “is coming.”

**Has begun** is past tense infinitive translated with the use of indirect discourse as the accusative noun judgment becomes the subject as used as accusative of general reference. The past tense refers to action in the past, so the judgment is not future, but trials that has already started, 1Pe 1:6.



**From the house of God** refers to the household of God, 1Ti 3:15: “but if I should be delaying, in order that thou may know how it is necessary to be conducting oneself (in) *the* house of God, which is *the* assembly of *the* living God, pillar and base of the truth.” We are a spiritual house, 1Pe 2:5.

**First from us**, meaning that we will be first judged with these trials which have already started. This judgment is the proving of our faith, 1Pe 1:7. We think of future judgment in this verse, but the verb is past tense.

**What will be the end of the ones who are disobeying the glad tidings of God?** What a terrifying question! Since our faith is the end receiving the salvation of our souls, 1Pe 1:9, their end is judgment, as they have now, Joh 3:19: “And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil.” The wrath of God is abiding on them, Joh 3:36: “**The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.”

### 1 Peter 4:18

**If** is the word of emphasis in this sentence. This conditional clause is based upon the difficulty the righteous are being saved.

**Are being saved** is present tense with the passive voice. The present tense means that this is an on-going event. This salvation is from the sufferings that they are being presented with,

**Difficulty** means not easily, Pr 11:31: “Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner,” in the LXXEO: “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” So you see that Peter used the Greek version. So the Hebrew is referring to the blessings the righteous receive upon the earth in contrary to the wicked. The Greek refers to the state of eternal salvation. TDNT: “The sufferings of the age make great demands on believers, so that it is only with difficulty that they will survive the test and stand in the judgment. The author’s aim is to spur them on to faithfulness and impress on them their responsibility.” So Peter is not talking about eternal salvation here with the Greek language as with James, salvation is not always referring to eternal salvation, Jas 2:14: “**What** is the profit, my brethren, if anyone should be saying *that I* am having faith, but should be not having works? Is that faith being able to save him? **No!**” Even Paul has put our sanctification with the word salvation, Php 2:12: “So that, my beloved, even as ye **always** obeyed, not (in) my presence only, but now much rather (in) my absence, keep working out your own salvation (with) fear and trembling.” Ezekiel refers to the difficulty of wicked in their human life, Eze 18:24: “But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Remember if God allows persecution upon his people to strengthen them for the glory of God as a loving father disciplining his children to help them go on the right path, 1Co 11:32: “but *because* we are being judged, we are being disciplined (by) *the* LORD, in order that we may not be condemned (with) the world,” how much more God will allow those who live in iniquity to a greater wrath. Some say that AIDS was a judgment from God, even though it touched some innocent victims. We know not the ways of God, but we know those who rejected the Gospel are facing greater sufferings than God’s children. So it is not difficult to inherit eternal salvation. God has made it so simple that a small child can understand it, but God has confused those who are proud, Mt 11:25: “**(At) that time** Jesus answered *and said*, I am praising Thee, O Father, LORD of the heavens and the earth, that Thou did hide these things (from) *the* wise and prudent, and did reveal them to unlearned.” There is simplicity in Christ, 2Co 11:3: “but I am fearing least by any means as the serpent deceived Eve (in) his craftiness, so your thoughts may be corrupted (from) the simplicity which *is* (as to) the Christ.”

### 1 Peter 4:19

**Wherefore** the righteous who are being spared with difficulty from these trials, **are also suffering according to the will of God.**

**The ones** is the word of emphasis in this sentence.

**Let keep committing** is present tense imperative. They are continually intrusting their souls in well doing. These persecuted Christians are entrusting their lives to their faithful Creator. This banking figure is depositing their lives into God's hands.

**Well doing** is only found here in the NT. This is their virtue to suffer for the glory of God.

We come to the end of another major portion of this epistle. Peter taught us first about our consolation in suffering, 1Pe 1:1-2:10; secondly, our conduct in suffering, 1Pe 2:11-4:11; thirdly, our condition in suffering, 1Pe 4:12-19. Finally, we come to the Conclusion, 1Pe 5:1-14.

### 1 Peter 5:1

#### IV. Conclusion 1Pe 5:1-14

- A. Elders watch over flock 1Pe 5:1-4
  - 1. Willingly, 1Pe 5:1-2
  - 2. In light of the Second Coming, 1Pe 5:3-4
- B. Young watch for the devil 1Pe 5:5-11
  - 1. Humbly, 1Pe 5:5-7
  - 2. Vigilantly, 1Pe 5:8-11
- C. Closing Remarks, 1Pe 5:12-14

1 I who *am* a fellow-elder and witness of the sufferings of Christ, who also *am* partaker of the glory *which* is being about to be revealed, am exhorting elders who *are* (among) you, 2 shepherd the flock of God *which is* (among) you, *by* exercising oversight not *being* constraint, but willingly, not for basegain, but readily;

#### IV. Conclusion 1Pe 5:1-14

- A. Elders watch over flock 1Pe 5:1-4
  - 1. Willingly, 1Pe 5:1-2

**The fellow-elder** is a noun modifying the subject of the verb exhort. This collegial form of addressing fellow bishops is intimately connected with the allegiance to the common purpose. Notice Peter did not address the Christian leaders of any sect, such as the Grecians (Hellenists), or Samaritans, Jews, or proselytes. The divisions only started later in Church history when men put tradition or customs in the place of Scriptures. This is only found here in the NT as Peter coined this word to explain his position in the church at that time. Notice, Peter did not say that he was "pope" or leader of the Church, but fellow which is a person in the same position as other elders.

**Witness** is a noun also modifying the subject of the verb exhort. As the above noun has an article and this noun has no article joined by and makes these nouns the same. Peter only calls him a fellow-elder and this noun is attributed to no one else. As fellow-elder is because of the witness of the sufferings of Christ. Does this mean that other leaders in the church who witnessed Christ sufferings may be called fellow-elders? The answer would assuredly be yes, but remember it is Peter who coined this designation. It is the future elders in Rome who coined Peter as Pope, but Peter only wanted to be a similar leader as other elders, but this eldership was based upon his witness of his suffering and a witness to region beyond, Ac 1:8: "but ye will receive power, *after* the Holy Spirit came (upon) you, and ye will be witnesses both (in) Jerusalem and (in) all the Judaea and Samaria and (to) *the* uttermost part of the earth." Paul became a witness to the Gentiles, Ac 22:15: "for thou will be a witness for Him (to) all men of what thou has seen and thou heard." So future elders during the early church history did not take the term fellow-elder as they were not witness of Christ sufferings. It was Clement in his first writing 1Clem, that opened the door for

apostolic ascension, giving powers to church leaders which was not intended. So Ignatius of Antioch called Bishops a higher hierarchy than the presbyters or pastors.

**Who also partaker** is a noun modifying the subject of the verb exhort. As the other two nouns explaining the person who is exhorting these elders. This noun means partner, participant, or sharing of the glory, Ro 8:17,18: “And since *we are* **children**, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together. For **I am reckoning** that the sufferings of the present time *are* not worthy *to be compared* (with) *the* glory which is being about to be revealed (to) us.” Peter did not only witness our Lord’s sufferings, but also is partaking the glory which has not yet been realized and not yet attained, but is about to be revealed. We are not in our incorruptible bodies at this time, but expecting this is in the future, 1Co 15:22: “For as **(in) Adam** all are dying, so also (in) Christ all will be made alive.” The glory of our celestial bodies is worth waiting for, 1Co 15:40: “And *there are* heavenly **bodies**, and earthly bodies: nevertheless the glory of the heavenly is indeed different, but the *glory* of the earthly *is* different.”

**I am exhorting** is present tense meaning that Peter is continually admonishing these elders.

**Elder** is the word of emphasis in this sentence. This noun means bishop, pastor, presbyter, or overseer. All these terms mean someone who presided over the assemblies or churches. Paul ordained elders in the Churches, Ac 14:23: “And after they have chosen for them elders (in) every assembly, they prayed (with) fastings and committed them to the LORD, (on) whom they had believe.” The elders as plural here seem to be a college of office-bearers with a pastoral function.

## 1 Peter 5:2

**Shepherd** is past tense imperative. This is the first exhortation to these elders. The verb means to feed, to tend a flock, to rule, and govern. Paul called these spiritual leaders as shepherds, Eph 4:11: “And **He** Himself gave indeed the sent ones, and the prophets, and the evangelists, and the shepherds and teachers.” As he called those leaders in the epistle to the Ephesians, it is recorded by Luke in the Acts of the Apostles that Paul told the elders in Ephesus the same, Ac 20:16: “For Paul **decided** to sail by Ephesus, so that it may not happen to him to spend time (in) Asia; for he was hastening if it was possible for him to be (in) Jerusalem on the day of Pentecost.” Peter remembers the Lord’s exhortation after the resurrection, Joh 21:15: “Therefore when they dined, Jesus is saying to Simon Peter, Simon *son* of Jonas, are thou loving Me more than these? He is saying to Him, yea, LORD; Thou Thyself know that I am having affection for Thee. He is saying to him, keep feeding My lambs,” so now Peter passes on the same exhortation.

**The flock** is a cognate noun modifying the verb shepherd as the noun and verb has the same sense. The flock today is starving for the Word of God. The flock today is looking for leadership against false doctrine which is attacking them. There are wolves in sheep clothing among the flock today, and the elders are being blind and not caring for their fold. What a responsibility and what an account they must give at the judgment seat of Christ! These leaders must get off their hobby horses, and look out for the needs of their flock. There are so many elder gypsies who pastor from one church to another until their welcome is worn out or their old sermons have run out. What a shame! In Canada, the congregation is taught that only American pastors can perform the duty of an elder. Are we settling in for a song and dance routine? We do not need to entertained, but a God fearing man who loves the Word of God, and the people who he is serving. A preacher once said “these people are high maintenance” saying that this peculiar congregation was demanding and troubling bunch. What an attitude for a servant of the Lord!

**Of God** means that these elders are not asked to shepherd the unsaved, as making the local church a mission of evangelism only or social works. God asked us to go out into the world and teach them, Mt 28:19: “Therefore **go** and disciple all the nations, dipping them (to) the name of the Father and of the Son and of the Holy Spirit.” The teaching is the grounding the new Christian so they can go out and teaches

likewise. The pastor is responsible for God's flock, not the world. There is enough within the office of taking care of God's sheep, than neglecting God's sheep and babysitting the world's sheep.

**Exercising oversight** is present tense participle translated with the use of manner (by). AMP agrees with this. All other translations do not commit to a use. The verb means to inspect, to look upon, to look after, or to care for. Early churches were founded and they needed elders as pastoral direction, worship, and preaching, Ac 14:23: "And after they have chosen for them elders (in) every assembly, they prayed (with) fastings and committed them to the LORD, (on) whom they had believe." 1Th 5:12: "But we are beseeching you, brethren, to know the ones who are labouring (among you), and are taking the lead of you (in) *the* LORD, and are admonishing you," Ro 12:8: "or the one who exhorting, (in) the exhortation; the one who is imparting, (in) simplicity; the one who is taking the lead, (with) diligence; the one who is showing mercy, (with) cheerfulness." Ga 6:6: "Now let the one who is being taught in the word keep sharing with the one who is teaching (in) all good things." Thus afterwards the overseers and servants arrived, Php 1:1: "Paul and Timotheus, bondman of Jesus Christ *are writing* to all the saints (in) Christ Jesus who are (in) Philippi, (with) *the* overseers and servants." Presbyterian comes from a Jewish world, but overseers came from the Greek world. The recommendation mentioned here is antithesis to having an hierarchy of church leaders. Coffman says: "As Dummelow, and many others, stressed, 'Elders were not then distinguished from bishops as they soon afterward were.'" This Greek word is only found here and in Heb 12:15: "looking diligently lest any *who* are lacking (from) the grace of God; lest any root of bitterness *which* is springing up should be troubling *you*, and many should be defiled (by) this." Coffman also states: "'The omission of this clause from the Vatican and Sinaitic manuscripts was prompted by ecclesiastical reason,' for the fear that elders might be supposed to have equal authority with bishops, which was of course true."

**Not constraint** is an adverb modifying the verb exercising oversight. This adverb means not by force or compelling threats. There was a pastor who told a member if that one questioned his teachings again, he will take out a sword with blood on it.

**But willingly** is an adverb modifying the verb exercising oversight. This adverb means voluntarily, of one's own accord. So if this one desires the office, it must not quail under the pressure of time, 1Ti 3:1: "**Faithful** *is* the word: if any is stretching forward to overseership, he is desiring a good work."

**Not for basegain** is an adverb modifying the verb exercising oversight. This adverb means someone who desires financial gain. This word is only found here, but Paul does give direction on qualifications of a pastor, 1Ti 3:3: "not given to wine, not a striker, not greedy of base gain, but gentle, not contentious, not loving money;" Tit 1:7: "For **it is necessary** for the overseer to be unimpeachable, as steward of God; not self-willed, not passionate, not given to wine, not a striker, not greedy of base gain."

**Readily** is an adverb modifying the verb exercising oversight. This adverb means a willing mind, 2Co 8:11: "But now also complete to do, so that even as *there might be* the readiness of the being willing, so and to complete (out of) that *ye* are having."

Peter continues with his concluding thoughts as he started with exhorting the elders to watch over their flock willingly, 1Pe 5:1-2; now be an example in light of the Second Coming, 1Pe 5:3-4.

## 1 Peter 5:3

### IV. Conclusion 1Pe 5:1-14

#### A. Elders watch over flock 1Pe 5:1-4

##### 2. In light of the Second Coming, 1Pe 5:3-4

**Not exercising lordship over** is present tense participle with the use of manner. This is the same use as the participle in verse 2. This verb means to subdue, to master over someone. Jesus came to serve, as we are told to, Joh 12:26. This lordship is ruling with a high-hand. The church leaders are not governmental leaders, Mt 20:25: "But Jesus called to them and said, ye know that the ones who are ruling of the

nations are exercising lordship over them, and the great ones are exercising authority over them.” The desire of power is ever existent in our local churches today. We would not expect such a warning for spiritual leaders, but pride often comes to focus when they think that they have power. Remember two disciples argued over who was going to sit closest to the Lord in the Kingdom.

**Possessions** meaning that these elders took the local church as his own. The church belongs to God, not to the leaders or even the congregation.

**Being** is present tense participle again with the use of manner.

**Patterns** is predicate nominative of the verb to be. This noun means to make an impression, a figure, or image, 1Co 10:6: “But **these things** became types for us, for *that* we were not desirers of evil things, according as they themselves also desired.” Php 3:17: “Keep being imitators together of me, brethren, and keep considering the ones thus who are walking as ye are having us *for* a pattern.” 1Th 1:7: “so that ye may become patterns to all the ones who are believing (in) Macedonia and Achaia.” 2Th 3:9: “not that we are not having authority, but in order that we may give ourselves a pattern to you (for) to be imitating us.” 1Ti 4:12: “Stop letting anyone despise thy youth, but keep being a pattern of the believers (in) word, (in) conduct, (in) love, (in) (the) Spirit, (in) faith, (in) purity.” Tit 2:7: “holding forth thyself (in) all things a pattern of good works, (in) the teaching *be* incorruptness, gravity, incorruption,” Heb 8:5: “who are serving *the* representation and shadow of the heavenlies, according as Moses has been divinely instructed *while* he was being about to construct the tabernacle, for keep seeing, he is saying, thou will make all things (according to) the pattern which was shown thee (in) the mountain.” Notice the plural in the noun meaning that our examples should be numerous.

## 1 Peter 5:4

**The Chief Shepherd** is genitive absolute making it the subject of the verb has been manifested. The word is only found here in the NT. It is coined by Peter to express the true leader of the flock which is Jesus Christ our Lord. Peter used a similar term earlier in the epistle, 1Pe 2:25. The Psalmist calls our Lord the shepherd, Ps 23:1: “The LORD *is* my shepherd; I shall not want.” Isaiah prophesied of the Messiah as a shepherd, Isa 40:11: “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.” Ezekiel is same manner, Eze 34:23: “And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.” 37:24: “And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.” Zechariah also did prophesy of the Messiah in this manner, Zec 13:7: “Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” Jesus proclaimed to be the good shepherd, Joh 10:11: “**I** Myself am the Good Shepherd; that Good Shepherd is laying down His life (for) the sheep.” The writer of Hebrews used similar language, Heb 13:20: “And may God of peace, Who has brought again (from among) *the* dead the Shepherd of the sheep The Great *One* (in) *the* blood of *the* eternal covenant, our LORD Jesus.”

**Has been manifested** is past tense participle in passive voice with the genitive case meaning that it is translated as genitive absolute with the sense of time (after). All translations agree with this use of time. The verb means to make visible, known, or realised.

**Unfading crown** of glory means that the elders who are faithful will receive an immortal glorious crown. This crown is a prize given to genuine servants of God with eternal blessedness. For those exemplary pastors will obtain this halo as an achievement of victory for faithfulness. As church leaders may look to numbers in the pews, the best reward is what they will receive in eternal glory.

Peter continues with his concluding thoughts as he started with exhorting the elders to watch over their flock willingly, 1Pe 5:1-2; and be an example in light of the Second Coming, 1Pe 5:3-4. Now Peter warns the young Christians to watch for the devil, 1Pe 5:5-11.

## 1 Peter 5:5

### IV. Conclusion 1Pe 5:1-14

#### B. Young watch for the devil 1Pe 5:5-11

##### 1. Humbly, 1Pe 5:5-7

**Likewise** is the word of emphasis in this sentence. Peter is saying that the elders were exhorted, now he is exhorting the younger Christians.

**Younger** is vocative case plural. This address is referring to new or younger Christians by using it in the NT as new wine, Mt 9:17; new lump, 1Co 5:7; new man, Col 3:10; new covenant, Heb 12:24; the younger son addressing his father, Lu 15:12; greatest as a young child, Lu 22:26; young age, Joh 21:18; young men, Ac 5:6 1Ti 5:1 Tit 2:6; younger sisters, 1Ti 5:2; younger widows, 1Ti 5:11; and younger women, 1Ti 5:14 Tit 2:4. These Christians are young in the newness of their faith.

**Be subject** is past tense imperative in the passive voice. These new Christians need to be subject to the elders. Notice first the elders are plural, so this submission is to all who are matured in the faith. Secondly the word elder does not have an article meaning that the antithesis between younger and elder shows that the word refers to age, not to office, 1Ti 5:1,17. Peter shows here that there is no hierarchy in the church but God did provide us teaching in obeying and submitting to the leaders of the church, Heb 13:17:

**“Keep obeying for yourselves the ones** who are leading you, **and keep submitting:** for they themselves are watching (for) your souls, as rendering account; in order that they might be doing this (with) joy, and not groaning; for this *is* unprofitable for you,” but not here.

**But** is contrast to the submission of older Christians to the way of achieving this by humility.

**Bind on** is past tense imperative. This second exhortation to the new younger Christians is to gird yourselves with humility as your servile garb. Peter was taught this in the upper room by Jesus, Joh 13:9: **“Peter is saying** to Him, LORD, *wash* not my feet only, but also the hands and the head.” This lesson was for the teaching of humility, Joh 13:15: “For I gave to you **an example**, in order that as I Myself did to you, and ye yourselves might be doing.” This verb is only found here in the NT. This was the white scarf or apron of slaves, which was fastened to the belt of the vest and distinguished slaves from freemen, means by putting on humility, show your subjection one to another. Also, this refers to the overalls which slaves wore to keep clean while working, an exceedingly humble garment.

**Being subject** is present tense participle with the use of means. Murdoch translates also as means: “with lowliness of mind.” AV, Garnier and Tyndale translates with the use of imperative: “be subject.” Moffatt translates with the use of purpose: “to serve one.” This submission is to one another which are other fellow Christians.

**Is setting himself** is present tense with the middle voice meaning that God is continually opposing himself against the proud. This resistance is proclaimed by James, Jas 4:6: **“But He is giving greater grace;** wherefore **it is saying,** God is setting Himself against *the* proud, but He is giving grace to *the* lowly.”

## 1 Peter 5:6

**Therefore** means because God resists the proud, there is a need to humble ourselves.

**Be humbled** is past tense imperative. This verb is the word of emphasis in this sentence. We need to bring ourselves low as to assign ourselves to a lower rank or place, Jas 4:10: “**Humble yourselves** (before) the LORD, and He will exalt you.” Pr 3:34: “Surely he scorneth the scorners: but he giveth grace unto the lowly.” This humility is the trust in the grace that God cares for us.

### 1 Peter 5:7

**Throw** is present tense participle translated with the use of imperative. This throwing upon God’s providence is the evidence of humility, Ps 55:22: “Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.” This verb is found here and when they threw their garments upon the colt, Lu 19:35: “And they led it (to) Jesus; and they threw their garments (on) the colt, and they put Jesus on it.” This is prophecy proclaimed in Ps 55:22.

**All your care** are the cares of the world such as what shall we eat or where will we get clothing and a roof over our heads, Mt 6:25,31,34: “**(Because of) this** I am saying to you, stop being careful as to your life, what ye should eat and what ye should drink; nor as to your body, what ye should put on. Is **not** the life more than the food and the body than the raiment? Yes! Therefore do **not** be careful, saying, what shall we eat, or what shall we drink, or with what shall we be clothed? Therefore be **not** careful (for) the morrow: for the morrow will be careful about the *things* of itself: the evil of it *is* sufficient to the day.” God knows even a hair is missing because he cares, Lu 21:18: “And **a hair** (of) your head shall in no wise perish.”

Peter first exhorts with his concluding thoughts the elders to watch over their flock willingly, 1Pe 5:1-2; and be an example in light of the Second Coming, 1Pe 5:3-4. Secondly, Peter warns the young Christians to watch for the devil by first humbling themselves, 1Pe 5:5-7, and then to be vigilant, 1Pe 5:8-11.

### 1 Peter 5:8

#### IV. Conclusion 1Pe 5:1-14

##### B. Young watch for the devil 1Pe 5:5-11

##### 2. Vigilantly, 1Pe 5:8-11

**Be sober** is past tense imperative. This verb is the word of emphasis in this sentence. The word means to be calm and collected in spirit. This is opposite of intoxication. We need not to have our thoughts persuaded by the philosophy of the world. This figurative sense is that we understand the reality of the teachings of the Word which will result in worship of our Lord.

**Be watchful** is past tense imperative. This second exhortation of past tense means that these young believers were not taking the teaching of God’s Word seriously, and were not watching for the subtleties of the devil. They are asleep in this spiritual battle. We should give no place for the devil, Eph 4:27: “stop giving place to the devil.” Resist the devil, Jas 4:7: “Therefore submit yourselves to God. **Resist the devil,** and he will flee (from) you.” We need to put on the whole armour of God to withstand the deceits of the devil, Eph 6:11: “**Put on the panoply** of God, (for) ye might be able to stand (against) the artifices of the devil.” Peter earlier warned these novice Christians to humble themselves because they could fall into a battle of a lawsuit with the devil, 1Ti 3:6: “**Not** a novice, in order that he may not be puffed up, he may fall (into) *the* crime of the devil.”

**Your adversary** means their opponent in a legal battle (lawsuit in a court room). Our lawyer, the Holy Spirit, will defend us as Christ is our advocate before God in our legal battle for righteousness, 1Jo 2:1: “My little children, I am writing these things to you in order that ye may not sin. And if anyone should sin, we are having a paraclete (with) the Father, Jesus Christ *the* righteous.” TR adds because (oti), but BYZ and MSS does not have this conjunction.

**The devil** is a slanderer and is the father of all lies, Joh 8:43-44, does not accept God's Word. God has given all his creation a free will, Joh 5:40: "and ye are not willing to come (to) Me, in order that ye might be having life," even his angels. God has provided redemption for the human race, as eternal damnation was prepared for the fallen angels, Mt 25:41: "**Then** He will say also to the ones (on) *the* left, keep going (from) Me, the cursed, (into) the eternal fire, which has been prepared for the devil and his messengers." The devil uses Scriptures but takes it out of context. The devil tempts us, Lu 4:42: "And after day **came** He went out and went (into) a desert place, and the crowds were seeking Him, and came (up to) Him and were detaining Him that He is not going (from) them." The devil cannot dwell within Christians as the Holy Spirit resides within us, Joh 13:2: "And after **supper** took place, after the devil has put already (into) the heart of Judas Iscariote son of Simon, in order that he may deliver Him up." Satan can oppress the unsaved, Ac 10:38: "Jesus Who *was* (from) Nazareth, how God anointed Him with *the* Holy Spirit and with power, Who went through doing good and healing all which were being oppressed (by) the devil, because God was (with) Him." The devil is full of deceit and mischief, Ac 13:10: "said, O full of all guile and all craft, son of *the* devil, enemy of all righteousness, will thou not cease perverting the straight ways of *the* LORD? Yes!" We need a good report otherwise the devil will disgrace and entrap us in his deceits, 1Ti 3:7: "But **it is necessary** for him to be having a good testimony (from) the ones without, in order that he may not fall (into) reproach and *the* snare of the devil." Satan is a false accuser, so even a slightest possibility of a bad report, he will fabricate or distort this claim.

**Roaring** is present tense participle translated with the use of simple adjective modifying the noun lion. This continuous action means that we should always be on guard as the verb walking about is also in the present tense.

**Seeking** is present tense participle with the use of purpose. Murdoch translated with the use of attendant circumstance: "and seeketh." The verb means is craving as a lion desires for the hunt. This is a process of searching out his prey.

**He may swallow up** is past tense subjunctive. MSS has the past tense infinitive here making it indirect discourse. So the only difference would be it would translate: that anyone is swallowed up. This makes whom the subject instead of direct object.

## 1 Peter 5:9

**Resist** is past tense imperative. This verb means withstand as point out by James, Jas 4:7: "Therefore **submit yourselves to God. Resist the devil, and he will flee** (from) you."

**Firm** is an adjective meaning to be steadfast in the faith by resisting the devil. The focus here is on faith as firm is strengthening the verb resist.

**Ye know** is perfect tense participle translated with the use of cause. NET agrees with this use: "because you know." Moffatt translated with the use of attendant circumstance: "and learn." Murdoch does the same: "and know ye." All other translations do not put a use to this participle. This verb means to know intellectually.

**Are being accomplished** is present tense infinitive in the passive voice translated in the use of indirect discourse meaning that sufferings become genitive of general reference as subject of the infinitive. This verb means to execute, perfect or complete. Peter is saying that the brotherhood is suffering as that is the common lot of Christians. 2Ti 3:12: "And **all** indeed who are wishing to be living piously (in) Christ Jesus will be persecuted." This is a process of accomplishment.

## 1 Peter 5:10

**But** is the contrast of sufferings to a wishful better result.



**The God** is the word of emphasis in this sentence. The article here for God but not for grace meaning that the definite article is referring to God Almighty, while no article has no definite event of this grace but is inclusive.

**Perfect, establish, strengthen, make a foundation for** are all past tense in the optative mood. The optative mood means a strong wish or desire but the results are a possibility of occurring (may happen). These four verbs means God wishes that we are complete, stable, strong, and grounded by his grace. The possibility any of this happening is slim as only a few young Christians are able to achieve such maturity in the faith in the early stages of the Christian life. This is why Paul told Timothy to not permit a novice to become a bishop, 1Ti 3:6: “**Not** a novice, in order that he may not be puffed up, he may fall (into) *the* crime of the devil.” The perfect tense is action in the past with abiding results. When we commit to any of these actions, it will have an effect on our testimony.

**Ye have suffered** is past tense participle translated with the use of time (after). All translations agree with this use.

### 1 Peter 5:11

**The might**, this doxology with this word is also seen in 1Ti 6:16 1Pe 4:11 Jude 1:25 Re 1:6.

Peter first exhorts with his concluding thoughts the elders to watch over their flock willingly, 1Pe 5:1-2; and be an example in light of the Second Coming, 1Pe 5:3-4. Secondly, Peter warns the young Christians to watch for the devil by first humbling themselves, 1Pe 5:5-7, and then to be vigilant, 1Pe 5:8-11. Now Peter delivers his closing remarks, 1Pe 5:12-14.

### 1 Peter 5:12

IV. Conclusion 1Pe 5:1-14

C. Closing Remarks, 1Pe 5:12-14

**I wrote** is past tense meaning that Peter penned these words in the past.

**Briefly** is an adjective explaining the nature of Peter’s writing. This was not a long letter.

**By Silvanus** is the word of emphasis in this sentence. Peter wanted us to know that it was him who was his secretary. He was the faithful brother in the Lord. Notice the article designated him as one well known for his fidelity. This one was the companion of Paul known as Silas, Ac 15:22: “<sup>Ac 15:22 ¶</sup> Then **it seemed good to the sent ones and to the elders** (with) the whole assembly, to send chosen men (from among) them (to) Antioch (with) Paul and Barnabas, Judas who is being surnamed Barsabas, and Silas, leading men (among) the brethren,” 27:32,34,40: “Then **the soldiers** cut away the ropes of the boat and commit her to fall. Wherefore **I am exhorting** *that* ye take heed; for this is (for) your safety; for of no one of you a hair will fall (of) the head. And after they cut away **the anchors** they were given (in) the sea, at the same time after they loosed the bands of the rudders, and hoisted the foresail to the wind they were making (for) the shore.” Paul called him also Silvanus, 2Co 1:19: “for the Son of God Jesus Christ Who has been proclaimed (among) you (by) us, (by) me and Silvanus and Timotheus, became not yea and nay, but has become yea (in) Him;” 1Th 1:1: “**Paul and Silvanus and Timotheus** *are writing* to the assembly of Thessalonians *which is* (in) God *the* Father and *the* LORD Jesus Christ; *may* grace *be* unto you and peace (from) God our Father and *the* LORD Jesus Christ.” 2Th 1:1: “**Paul and Silvanus and Timotheus** *are writing* to the assembly of Thessalonians (in) God our Father and *the* LORD Jesus Christ.”

**I am reckoning, exhorting, and testifying** are all present tense participle with the use of manner. NET translated with the use of purpose: “in order to encourage.” Peter wrote this letter so we will think, admonish, and bear witness the true grace of God. The present tense is a continuing process of every time we read it.

**This** is conveys present tense infinitive with the use of indirect discourse and this become subject as accusative of general reference.

**Ye stand** is perfect tense which in the past they stood and has abiding results because of such a stance.

### 1 Peter 5:13

**Is saluting** is present tense and the word of emphasis in this sentence. This greeting is common in that day, as we would write: “with regards,” or “especially yours.”

**In Babylon** means the city of Babylon on the Euphrates. Some say it is Rome in a figurative sense. It is better to take the literal view as RC used this to give Peter his papal ex cathedra. Paul wrote more than Peter did, as well as Apostle John. Why give an allegory sense when there is no need to?

**The chosen one** is referring to Peter’s wife as it is feminine, 1Co 9:5: “Are we **not** having no authority to be taking about a sister a wife, as also the other sent ones, and the brethren of the LORD, and Cephas *are having*? No!”

**Mark** is probably John Mark, Ac 12:12: “And while he was considering it he came (to) the house of Mary the mother of John who is being surnamed Mark, where many were being gathered together and praying.” Col 4:10: “Aristarchus my fellow-prisoner **is saluting you**; if he shall come (to) you, receive him and Mark, cousin of Barnabas, (concerning) whom ye received orders.” The title son is a word of affection and even showing the age of Peter in reference to Mark.

### 1 Peter 5:14

**Salute** is past tense imperative and is the word of emphasis in this sentence.

**Kiss of love** means the way of greeting someone as it is still so that we kiss by the cheeks on greeting someone.

**All in Christ Jesus** is where peace lays, Ro 5:1: “Therefore *because* **we were justified** (by) faith, we are having peace (toward) God (through) our LORD Jesus Christ.”